

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

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An Independent Christian Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Modernism, Worldliness and Formalism.

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Ballroom Dancing

Is It Necessarily Wrong and Hurtful for Christians?

By Evangelist John R. Rice

Honest young people have asked the following question about dancing.

1. Most of the world does not see any harm in the dance. Why should Christians be fanatics on this question and go against the opinion of most intelligent people?
2. What is wrong with a well-conducted dance?
3. If the dance is in a good home, or is well chaperoned, not a public dance, not a taxi dance, and where there is no drinking, what harm would there be?
4. If one has an innocent mind and no evil intentions, would it be wrong or harmful to dance?
5. Can you give a Scripture that is definitely against dancing?

There is an honest answer to each of these questions and I will try to give it here.

I. No One Who Wants to Do Right Can Safely Follow Worldly Public Opinion

The first question above says, "Most of the world does not see any harm in the dance. Why should Christians be fanatics on this question and go against the opinion of most intelligent people?" There is a threefold answer to this question.

First, the moral standards of the ungodly world are not such as any Christian can safely follow. Most of the world is for drinking, and prohibition has been voted out. Those who favor drinking will not be expected to favor

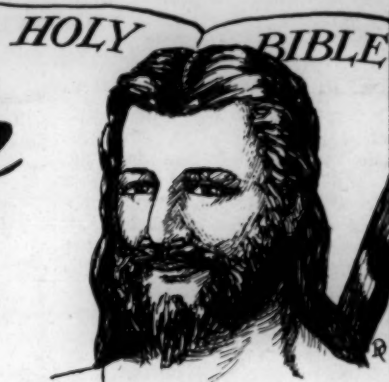
the high standards of morality in sex matters. Most of the world is against a strict limitation of divorce. People who solemnly vow before God and men with one another until death shall part them, get divorces on the slightest pretext: incompatibility, neglect, mental cruelty, or what not. People who do not keep holy vows cannot be expected to have the right standards of morality. Lie detector tests given with scientific accuracy found the startling fact that most employees in certain large companies are dishonest and have been guilty of steal-

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The Unavoidable CHRIST

By Evangelist John Linton

328 Belle Isle View, Riverside, Windsor, Canada



"The same day at evening, when the doors were shut . . . came Jesus and stood in the midst."—John 20:19.

I want you to see an upstairs room in a house in the city of Jerusalem. It is the third day after the death of Jesus of Nazareth. His disciples, trembling with fear of the Jews who had killed their Master and might do the same with them, disturbed in mind over news of the empty grave, are secretly met in this room. They are talking in whispers lest any should discover their hiding place. The doors are safely locked and securely barred.

Suddenly they are conscious of a presence. There was no footstep on the stair, no hand was heard trying the lock; yet something, somebody is there. Then before the wondering eyes of the disciples the Lord Himself appears standing in the midst! The doors are still shut, the bars still intact

and untouched, but locked doors cannot keep out the risen Son of God. Jesus passed through those



Dr. John Linton

doors as if they had never been, for "when the doors were shut, Jesus stood in the midst."

My message in a nutshell is this: Jesus Christ the crucified and risen Son of God still lives. And though men may try to shut and lock the door of mind and conscience against Him, nevertheless they cannot. For Jesus will come into their consciousness, will demand attention to His claims, and will compel every man to decide either for or against Him. Though the doors are shut, Jesus will stand in the midst.

There are three propositions I will ask you to consider. First, Jesus Christ is a fact. Second, Jesus Christ is a unique fact. Third, Jesus Christ is an unavoidable fact.

Jesus Christ Is a Fact

Jesus of Nazareth is a historic personality. Profane history tells us this, apart from the Bible. The existence of *Christus* in Roman history is a fact as well verified

(Continued on page 9)

Christ Our Sin-Bearer;

OR

The Nature and Scope of the Atonement

An Exposition of I Peter 2:24, 25

By Dr. James M. Gray,
Late President Moody Bible Institute

"Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls."

I. The Nature of the Atonement

"Who his own self bare our sins in his own body on the tree." Suppose we had just heard these words for the first time; and suppose we had no prejudice or preconceived opinions as to the truth they taught, what idea would we obtain from them? Could the English tongue put the thought of substitutionary or vic-

arious suffering before us in plainer terms?

To quote the language of one of our theologians: "When a sovereign graciously allows one person who is under no obligation to do so, to discharge a service or suffer a punishment for another on whom such obligation rests, that is substitution. And when that service is discharged or that penalty suffered by the substitute, the service of the suffering becomes vicarious." The second of these two ideas is stated, and the first is clearly implied in these words of Peter: "Who his own self bare our sins in his own body on the tree."

This then, is the nature of the atonement of Christ; it is substitutionary and vicarious. And the thought is all the more confirmed by the light thrown upon it in the Old Testament. Take the whole sacrificial system of the Mosaic dispensation, for example, which every Bible student knows to have been symbolical of the person and work of Christ. Is it not based on the idea of the substitution of one life in the place of another? The offerer of the sacrifice laid his hand on the head of the victim and confessed his sins over it, thus identifying himself with it

in the first instance and transferring his sins to it in the second. Here is substitution, and here is vicarious atonement.

Take the teachings of the prophets, the words of Isaiah particularly, so familiar to us all, and from which Peter quotes:

"He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all."—Isa. 53:5, 6.

Here again we have substitution and vicarious suffering. Or, take the Psalms, the 32nd, for example:

"Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile."

Paul, in the fourth chapter of Romans, quotes these words to show that the psalmist apprehended the great truth of substitution and vicarious suffering, and that he was praising God for the non-imputation of his sin to him because it had already been imputed to another.

Of course, the New Testament (Continued on page 4)



Dr. James M. Gray

A Blessed Opportunity

By the Editor

From the Protestant chaplain of the Marion Correctional Institution of the state of Ohio we have an earnest request for literature. We are immediately sending one extra subscription to THE SWORD OF THE LORD, 500 copies of "What Must I Do to Be Saved?", other books to the value of \$18.75. But we are offering to send up to 50 copies per week of THE SWORD OF THE LORD provided the chaplain will personally supervise their distribution. And we are offering quantities of other books and pamphlets which he may request for use in this state prison. We feel a need to invest at least \$200.00 in books for this penitentiary, to be used under the careful supervision of the Protestant chaplain. He says, "There will soon be 1,200 men here, so you can see the potential for good literature. I love the Lord and am out for souls first and foremost and know that your literature will meet the need."

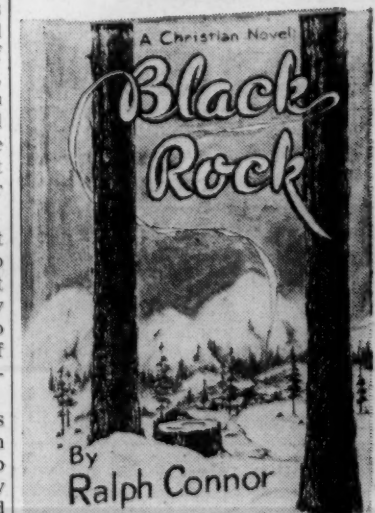
I dare not refuse the request of our brother. Who wishes to pay for the literature being sent to this state prison for the hungry hearts of nearly 1,200 men and to be used under the supervision of the consecrated Protestant chaplain?

Every prison in America has multitudes of hungry-hearted men and women who have time to read and who would be greatly interested in *Sword of the Lord* literature. Influential Christian people in every state should see that THE SWORD OF THE LORD goes to Protestant chaplains and that they are enlisted, if possible, in spreading the other blessed soul-

winning books and pamphlets where they will be read by eager, hungry, needy hearts.

Please pray. Also please send your offerings to the *Sword of the Lord* Free Literature Fund for this purpose. Address the *Sword of the Lord*, Wheaton, Illinois.

A Beautiful Gift



142 pages, \$2, plus 15c postage. A novel now being run serially in *SWORD*. Order from *Sword of the Lord*, Wheaton, Illinois.

Unusual Ranch Vacation

Spend one of three weeks on Bill Rice Ranch for America's most unusual vacation... entire families come... those over twelve pay only one dollar for entire week plus four hours work daily... hear great preaching... help build great camp to glorify God... beginning June 10.

By Evangelist Bill Rice

Cumberwood, the gospel camp on the Bill Rice Ranch in middle Tennessee, is still a new work and needs additional buildings, more land cleared, more trails made, etc. We need men to help us this summer but this takes money and lots of it. And we do not have it.

Perhaps you, on the other hand, need a good Christian vacation. Maybe you would like to take the entire family and spend a week or two at some conference ground where you could have a wonderful vacation and at the same time study the Bible with some of America's greatest preachers. But this, too, usually takes money—and lots of it!

Let's Get Together!

You come to help us build the camp and we will bring some of America's most widely-used soul winners to help you become a more useful Christian. You will sleep in cool, cedar scented cabins on the slope of Seales Mountain, you will eat cowboy food including great platters of chicken, thick slabs of beef and mutton, fresh vegetables from the large ranch gardens, and all the coffee, tea or milk you can hold! You will ride gentle horses through beautiful forests, fish in Lockwood Lake, hike, play games or just plain loaf in this beautiful place.

Your Part

Dad, you can come to Cumberwood this summer for one, two or three weeks and bring your whole family and pay only \$1.00 per week per person for those over twelve years of age who will work four hours daily with the rest of us. Those under twelve pay \$1.25 per day plus the \$1.00 per week. (They will be in Bible school each morning while others are working.) If someone over twelve does not feel like working, you can pay \$1.25 daily for that one, too. There is no charge for babies if you bring their food and bed.

But wives cannot come without husbands, and girls cannot come without fathers! **WE NEED MEN AND YOUNG MEN.** Young fellows fifteen years and older may come alone. But if Dad comes, the entire family may come with him.

Services

There are two great services daily with fine gospel music, testimonies from businessmen, doctors, policemen, housewives, teachers, pastors, and evangelists from some twenty states.

Then there will be such Bible preaching as you never heard. Dr. John R. Rice will be with us June 10-16. Dr. Lee Roberson will be

with us each Friday of the Working and Youth weeks. Evangelist Joe B. Rice will be with us June 17-23. Evangelist Oscar Wells will be with us June 24-30. Evangelists Ken Chapman and Bill Rice will be present each week.

For children there will be a Daily Vacation Bible School under

the able direction of Mrs. Ed Whitley of Wilson, North Carolina.

Bring With You

Bring your bedding, including a light blanket or quilt, for the nights are deliciously cool. Bring sports clothes but no shorts or slacks for the girls—they wear dresses! Bring a healthy appetite, a willingness to make friendships that will last a lifetime. And, of course, bring your Bible.

Send in your registrations now. Send the name and address and one dollar for each one who is coming and tell which week or weeks you will be with us.

We will be glad to have you, honestly, you will have the time of your life!

Write to:
Evangelist Bill Rice
Bill Rice Ranch
Murfreesboro, Tennessee

WITH THE Evangelists

REPORTS FROM AMERICA'S OUTSTANDING SOUL WINNERS

By the Editor

(NOTE: We are happy to publish honest reports of blessed revivals from trustworthy evangelists and churches. However, if you send us your report for publication, PLEASE give exact statistics, as far as possible, concerning conversions, rededications, additions, etc., or we may not print it. We especially appreciate reports from pastors and chairmen of union campaigns.)

EVANGELIST DEL FEHSENFELD, 4521 Jarboe, Kansas City, Missouri, had a blessed revival April 11-22 at Calvary Baptist Church, Estherville, Iowa. The pastor, Rev. Warren Steward, president of the Iowa Conservative Baptist Association, writes us about the revival. He says:

"I am certainly glad that you recommended Del Fehsenfeld, and I am equally thrilled that we had him here. We found him clear-cut in his message. He 'pulled no punches.' God used him in a mighty way. There were 27 who found Christ as personal Saviour and 9 who either rededicated their lives to Christ or found the assurance of their salvation. The front of the auditorium was filled with families pledged to begin family altars. People have begun to read their Bibles and they began to witness freely for Christ. The following Sunday morning the people came to the front of the church to shake the hand of Pastor and Mrs. Steward and pledge their loyalty to Christ, the church and the pastor. That afternoon they took an offering of \$510.00 as a payment on the Steward's new car, with the possibility of others giving to swell that amount. This was the first evangelistic meeting ever held at Calvary Baptist Church, now just a little over three years old. Hearts were reached daily as Evangelist Fehsenfeld spoke on a daily broadcast sponsored by Calvary Baptist Church. Though some missed the blessings of God, the meeting was a true revival. Our church will never be the same. The revival is going to continue. 'Del also spoke twice at our

Iowa Conservative Baptist Association spring rally held on April 23 and 24 at the Grace Baptist Church in Des Moines. God used his messages mightily, and many pastors now want Del for meetings. He also spoke at a dinner attended by many evangelical ministers from the Des Moines area."

Brother Del Fehsenfeld is one of the strongest evangelists. Although comparatively young, he has had good experience in large tent revivals, united campaigns, as well as in single churches all over America. His preaching is definite,

pointed, convicting, powerful. He is a graduate of Baylor University, with Southern Baptist background, but has a brotherly heart toward all God's people and works well with Bible believers anywhere who mean business in soul winning. He is a thorough friend of THE SWORD OF THE LORD and this editor, and we commend him unreservedly.

EVANGELIST JACK YOST of Route 2, Berwick, Pennsylvania, had revival services the first part of April with the Spedden Methodist Church, Pennsylvania. There were five professions of faith in Christ, two rededications. Mrs. Yost had special children's meetings during the revival services and it proved a great asset to her husband's ministry.

Rev. Glenn B. Wright, pastor of the Cleft Rock Baptist Church, Monroe, Louisiana, reports a good revival with **EVANGELIST ED-DIE WAGNER**, 123 N. Van, Buren, Little Rock, Arkansas. During this campaign there were 8 conversions, 52 rededications, 12 who pledged to begin tithing and a dozen young people who dedicated their lives to Christ.

EVANGELIST TOM LANDERS, Box 6111, Seminary Station, Fort Worth, Texas, reports a glorious meeting at the First Baptist Church of Boise City, Oklahoma, with many decisions, 106 of which were first-time professions of faith.

Rev. Ernest D. Stewart, Jr., pastor of the First Baptist Church of O'Donnell, Texas, reports a successful revival with **EVANGELIST FREDDIE GAGE**, P.O. Box 74, Baylor University Station, Waco, Texas, and singer, Jimmy Snellen. In the five days there were 40 additions by baptism, 15 by letter, 9 other professions not joining that church, 96 rededications of life and 29 establishing family altars. The Sunday School atten-

(Continued on page 5)

Why Jesus Spoke in Parables

By Evangelist John R. Rice

9 Who hath ears to hear, let him hear.

10 And the disciples came, and said unto him, Why speakest thou unto them in parables?

11 He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.

12 For whosoever hath, to him shall be given, and he shall have more abundance; but whosoever hath not, from him shall be taken away even that he hath.

13 Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.

14 And in them is fulfilled the prophecy of Esaias, which saith, By

hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive:

15 For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.

16 But blessed are your eyes, for they see: and your ears, for they hear.

17 For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

—Matt. 13:9-17.

We skipped these verses to consider the explanation of the parable of the sower given by the Saviour. Notice that these parables are to picture or illustrate "the mysteries of the kingdom of heaven" (vs. 11). One would think that they pictured, then, the future literal reign of Christ on earth, but they do not do that except incidentally. Primarily the things illustrated in these parables happen during this present age. They tell about the present mystery form of the postponed kingdom and the events leading up to that kingdom.

These things are "mysteries" because they were not revealed in the Old Testament. As you see from verse 17, none of the prophets and righteous men of the Old Testament foresaw the present, or church, age. They foresaw the first and the second coming of Christ, but the period intervening between them they did not see. It is not foretold in any detail in the Old Testament. There is no clear picture in the Old Testament of the things between the resurrection of Christ and the Great Tribulation period, except that Joel 2:28 and following foretells Pentecost. The Old Testament therefore does not explain the course of this present age. The thirteenth chapter of Matthew in some respects is the most important picture of the ten-

dencies and the course and end of this age in which we live.

As you see from verses 11 and 16, a special blessing is promised to those who understand prophecies. Most of the Jews who heard Christ give these parables did not understand them; the reason is explained in verses 13 to 15. They were spiritually dull of hearing and blind because their heart was gross. Deliberately they had closed their spiritual eyes, not wanting to be converted or changed (vs. 15). Many do not like to believe that the present age must end in disappointment and failure. Most people like to think of our civilization as a great triumph. Men like to hear that they are by nature good and that we have in ourselves the secrets of success, goodness and prosperity.

Men have a natural antagonism to premillennial truth. They do not like to feel that our system of religion, our denominational programs and institutions and leadership, our modern education, civilization, science, and government are all accursed with the leprosy of sin and must utterly fail. This is evidently the reason that not all Bible-believing Christians accept the truth set forth in these verses. Hence, God pro-



"Is it wrong, in the light of the Bible, to be an active member in a Farmer's Union?"

ANSWER: There is nothing in the Bible against being a member of an organization, if that organization is all right. I do not know anything in the Bible that would forbid a man to join a Parent-Teachers' Association, a Rotary Club, a Farmer's Union, a Stockmen's Association, or anything of the kind provided the organization itself is all right. The Bible does clearly forbid a Christian to be yoked up with unbelievers. Therefore, no one has a right to bind himself in a yoke with unsaved people. That goes for marriage, oath-bound lodges, and churches and denominations where he would be partly responsible for modernism and the support of modernism. It would go for a business partnership where a man would obligate himself somewhat and tie himself to an unsaved partner, and so need to please that partner and modify his thoughts and plans to suit an unsaved man. However, I do not suppose that Farmer's Unions, or Parent-Teachers' Associations, or Stockmen's Association, or a literary society in college, for example, would require an oath or would bind one to a course of action that would yoke him up with unbelievers. I do not think it is wrong to buy in a store with unbelievers, nor ride on a train with unbelievers. It is wrong to be yoked with them.

I believe that farmers have a right to organize to try to make plans for better crops, to try to get better prices. Sometimes farmers do well to work together so that a group of farmers can purchase a good bull for their dairy herds, which one man could not afford. Or a group of farmers can buy a carload of seed together and save money perhaps. I do not think it wrong for farmers to organize and work together. But if a Farmer's Union should require a bloody oath like lodges generally require, that would be definitely wrong. If a member had to swear that he would put the Union before his church or before any other group to which he belonged, then that would be wrong. If he had to swear that he would stand up for other members of the Union, right or wrong, that would be wrong.

"Does Satan Have Access to Heaven?"

According to Job 1:6-12 and Job 2:1-7, it seems clear that Satan does sometimes have access to Heaven and does come before God to accuse Christians.

Satan does not live in Heaven. He once did, before he fell. He, it seems, was an archangel and fell into sin. But Jesus said, "I beheld Satan as lightning fall from heaven" (Luke 10:18). He does not live in Heaven now, but it seems that he goes back to accuse Christians.

In Revelation 12:9 we see it foretold that in the tribulation time Satan will be "cast out into the earth," and the next verse says that "the accuser of our brethren is cast down, which accused them before our God day and night"; so it seems clear that Satan does have access to Heaven to accuse the saints.

mises a special blessing for those who in humility accept His verdict concerning the age and understand these spiritual lessons, "the mysteries of the kingdom of heaven," as they are called in verse 11. Compare this also with Revelation 1:3. It is good to study any part of the Bible, but there is a special blessing in studying and understanding the prophecies of the future.

(The above is taken from a large commentary on the Gospel According to Matthew, 504 pages, called THE KING OF THE JEWS, by Editor John R. Rice. It is a verse-by-verse commentary in simple language, with thousands of references to other Scriptures, helps at hard places. Invaluable for teachers and preachers. Price, \$4.50 at your book dealer, or add 23c for mailing charges and order from Sword of the Lord Publishers, 214 West Wesley, Wheaton, Illinois.)



AMERICA'S OUTSTANDING REVIVAL WEEKLY

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Ralph Connor, an artist, is visiting Leslie Graeme, lumber camp manager in Western Canada, in the 1880's. Both are unconverted but are greatly drawn to Mr. Craig, a serious young preacher with a consuming passion to save the lost, especially drunken miners and lumbermen. With the help of Mrs. Mavor, he wins Nelson, an old lumber boss, to Christ; Billy Breen; Baptiste, a French Canadian; and others. Many sign a temperance pledge, and the little Presbyterian church is organized with the new converts. Slavin, the saloonkeeper, is determined to break the temperance league. Connor and Graeme, unconverted, are in the fight on the preacher's side.

CHAPTER VIII.

THE BREAKING OF THE LEAGUE

There is no doubt in my mind that nature designed me for a great painter. A railroad director interfered with that design of nature, as he has with many another of hers, and by the transmission of an order for mountain pieces by the dozen, together with a check so large that I feared there was some mistake, he determined me to be an illustrator and designer for railroad and like publications. I do not like these people ordering "by the dozen." Why should they not consider an artist's finer feelings? Perhaps they cannot understand them; but they understand my pictures and I understand their checks, and there we are quits. But so it came that I remained in Black Rock long enough to witness the breaking of the league.

Looking back upon the events of that night from the midst of gentle and decent surroundings, they now seem strangely unreal, but to me then they appeared only natural.

It was the Good Friday ball that wrecked the league. For the fact that the promoters of the ball determined that it should be a ball rather than a dance was taken by the league men as a concession to the new public opinion in favor of respectability created by the league. And when the managers' patronage had been secured (they failed to get Mrs. Mavor's), and it was further announced that though held in the Black Rock Hotel ball-room—indeed, there was no other place—refreshments suited to the peculiar tastes of league men would be provided, it was felt to be almost a necessity that the league should approve, should indeed welcome, this concession to the public opinion in favor of respectability created by the league.

There were extreme men on both sides, of course. Idaho Jack, professional gambler, for instance, frankly considered that the whole town was going to unmentionable depths of propriety. The organization of the league was regarded by him and by many others as a sad retrograde toward the bondage of the ancient and dying East; and that he could not get drunk when and where he pleased, "Idaho," as he was called, regarded as a personal grievance.

But Idaho was never enamored of the social ways of Black Rock. He was shocked and disgusted when he discovered that a "gun" was decreed by British law to be an unnecessary adornment of a card-table. The manner of his discovery must have been interesting to behold.

It is said that Idaho was industriously pursuing his avocation in Slavin's, with his "gun" lying upon the card-table convenient to his hand, when in walked Policeman Jackson, her majesty's sole representative in the Black Rock district. Jackson, "Stonewall Jackson," or "Stonewall," as he was called for obvious reasons, after watching the game for a few moments gently tapped the pistol and asked what he used this for.

"I'll show you in two holy minutes if you don't light out," said Idaho, hardly looking up, but very angrily, for the luck was against him. But Jackson tapped upon the table and said sweetly:

"You're a stranger here. You ought to get a guidebook and post yourself. Now, the boys know I don't interfere with an innocent little game, but there is a regulation against playing it with guns; so," he added even more sweetly, but fastening Idaho with a look from his steel-gray eyes, "I'll just take charge of this," picking up the revolver; "it might go off."

Idaho's rage, great as it was, was quite swallowed up in his amazed disgust at the state of society that would permit such an outrage upon personal liberty. He was quite unable to play any more that evening, and it took several drinks all round to restore him to articulate speech. The rest of the night was spent in retailing for his instruction stories of the ways of Stonewall Jackson.

Idaho bought a new "gun," but he wore it "in his clothes" and used it chiefly in the pastime of shooting out the lights or in picking off the heels from the boys' boots while a stag dance was in progress in Slavin's. But in Stonewall's presence Idaho was a most correct citizen. Stonewall he could understand and appreciate. He was six feet three and had an eye of unpleasant penetration. But this new feeling in the community for respectability he could neither understand nor endure.

The league became the object of his indignant aversion and the league men of his contempt. He had many sympathizers, and frequent were the assaults upon the newly-born sobriety of Billy Breen and others of the league. But Geordie's watchful care and Mrs. Mavor's steady influence, together with the loyal co-operation of the league men, kept Billy safe so far. Nixon, too, was a marked man. It may be that he carried himself with unnecessary jauntiness toward Slavin and Idaho, saluting the former with "Awful dry weather! eh, Slavin?" and the latter with "Hello, old sport! how's times?" causing them to swear deeply, and, as it turned out, to do more than swear.

But on the whole the anti-league men were in favor of a respectable ball, and most of the league men determined to show their appreciation of the concession of the committee to the principles of the league in the important matter of refreshments by attending in force.

Nixon would not go. However jauntily he might talk, he could not trust himself, as he said, where whisky was flowing, for it got into his nose "like a fish-hook into a salmon." He was from Nova Scotia. For like reason Vernon Winton, the young Oxford fellow,

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THE EDITOR'S Notes

by John R. Rice

God has laid a very serious burden on the editor in the summer's work, and with all my heart I beg for the reader's prayers.

Sermon Contestants—Follow the Rules!

The Sword of the Lord Annual Evangelistic Sermon Contest ends July 1. We are offering \$1,600 in awards for the best sermons addressed to the unsaved. First prize, \$300; tenth prize, \$100. Sermons sent must follow the rules which are sent free. Ask for them. Write to the Sword of the Lord, 214 West Wesley, Wheaton, Illinois.

Over \$13,000 Worth of Best Books Given to Ministerial Students

To bona fide ministerial students now in training we have recently given over \$13,000 worth of books. We greatly need help in paying for these. Will you pray? And if God leads, send your offering to our Free Literature Fund. Address the Sword of the Lord 214 West Wesley, Wheaton, Illinois.

Those Wonderful Library Offers

You will note in THE SWORD OF THE LORD that we have offered wonderful libraries to be given free for certain numbers of subscriptions.

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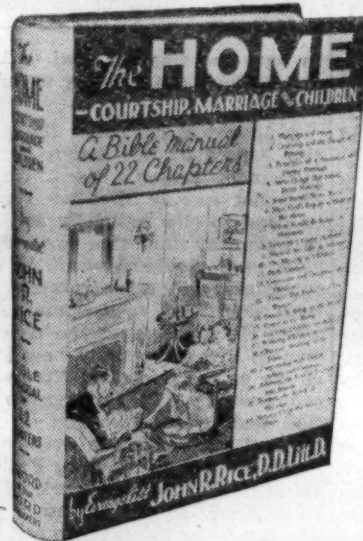
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Christ Our Sin-Bearer; or . . .

(Continued from page 1)

is filled with declarations of this same truth. We hear Jesus saying in Matthew:

"The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (20:28).

And in John:

"I am the good shepherd: the good shepherd giveth his life for the sheep" (10: 11).

It is the warp and woof of the teachings of Paul:

"Christ hath redeemed us from the curse of the law, being made a curse for us."—Gal. 3:13.

"Whom God hath set forth to be a propitiation through faith in his blood."—Rom. 3:25.

"He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."—II Cor. 5:21.

But to return to the text. When Peter says that Christ "bare our sins in his own body on the tree," he means, of course, that He bare the guilt of those sins which were laid upon Him. But this is not to say that He suffered the very same sufferings in kind and degree, or duration which would have been inflicted upon us in whose stead He suffered. Doubtless, the truth is however, that He suffered precisely that suffering which Divine justice demanded of His Divine Person standing in our place. A suffering which satisfied God's justice and which rendered the exercise of His love consistent with His righteous and holy character.

Who Stands for You?

In Dr. Bainbridge's *Around the World Tour of Christian Missions*, written now twenty years ago, there is a curiously interesting and suggestive incident.

When in his journey he had reached Tokyo, Japan, intending to remain there some little time, he was waited upon one morning by an official, with this singular inquiry: "Who stands for you?"

Supposing it to be a question of passports, he presented his, but that was not what was wanted. He then offered some letters of introduction he had, but they also were unsatisfactory, and the question was repeated, "Who stands for you?"

It was finally explained that there was an ordinance in that city to the effect that no foreigner could take up his residence there for any length of time, unless he provided himself with a "substitute." And as a matter of fact there were natives who hired themselves out to foreigners for this purpose. If the foreigner transgressed any law the substitute suffered the penalty for it. If the penalty were even death, the substitute suffered death. Dr. Bainbridge secured a substitute, and was thereafter permitted to remain in peace and security as long as he chose.

The analogy does not hold good at all points, of course, and, like many another so-called "illustration" of divine truth, if pressed too far may hinder as much as it helps. But in this it is true, that all men are, by nature, alien from God through sin. That their standing before Him, or before His law, is only obtainable through the substitutionary work of His Son. That, (and this by contrast with the present illustration), the merits of His Son are obtainable by faith, and "without money, and without price." And finally, that once obtained, they secure to the believer eternal acceptance, perfect peace, complete satisfaction and glorious liberty.

May the reader of these words believe it and act upon it at once, if already it has not been done! Dr. Bainbridge could not satisfy the law of Tokyo in his own person, and without a substitute must be banished from its privileges. No sinner, such as we all are, can satisfy the law of God in his own person, and without Christ he must "be punished with everlasting destruction from the presence of the Lord, and from the glory of His power" (II. Thess. 1:9).

II. The Design of the Atonement

The design of the atonement is

stated in the words: "That we being dead to sins, should live unto righteousness," a twofold design, as we see. The thought of God was not only punitive but remedial. He gave His Son not only to take away our guilt but to change our lives. Shall we then, say, that the design has both a negative and a positive aspect? Let us consider these words with the greatest carefulness.

1. That we should be "dead to sins." Rather a baffling and mysterious phrase this. What does it mean? It is almost identically used of Christ in the sixth chapter of Romans, and if we can grasp the meaning in His case we may in that of His believing people. In what sense is Christ said to have "died to sin"? Evidently, in the sense that sin, (not His own sin, for He was sinless, but our sin which He bore), caused Him to be crucified; and that, when once He paid its penalty by death, it lost the power to bring Him into the place of penalty again.

There is a man in prison, let us say, awaiting the gallows or the electric chair to expiate the crime of murder. But when he has once expiated it, when he once dies in accordance with the law, the crime can never again bring him to judgment. He is dead to it forever, even though afterward were it possible, he should arise from the dead. So in the case of Christ, when He expiated human guilt He did so once and forever, and became dead to it thereafter.

But the believer on Jesus Christ, as we learn from this, and even more plainly from other Scriptures, is so identified with Christ in God's purpose, is so entirely one with Him as his representative and substitute, that when Christ died to sin upon the cross the believer also died in Him. And if sin cannot again bring his substitute into the place of penalty neither can it bring the one whose representative He was. Hence the significance of that word in Romans 8:1: "There is therefore now no condemnation to them which are in Christ Jesus." This means no judgment, no penalty, no guilt to them that are in Him, i. e., bound up with Him in identity and substitution.

2. But Peter's phrase is in the plural: "dead to sins"—it is not "sin"; and this is even better yet, and more gracious and more satisfying to the soul.

For our present purpose, the difference between "sins" in the plural and "sin" in the singular may be stated thus: "Sin" refers to our sinful nature, the sin in which and into which we were born, while "sins" refers to the consequences or fruits of that nature in the actual transgressions of our lives.

How wonderful therefore, that the atonement of Christ not only covers our sin but our sins! That in Him we are not only dead to sin in our nature but dead to sins in our everyday life, the transgressions we have committed or even may commit! Neither sin nor sins can bring the believer on Jesus Christ into the place of penalty in the sense of eternal death. Chastised he will be for his sins and his transgressions, chastised it may be even to the extent of the taking away of his physical life (I Cor. 11:30), but judged in the sense of eternal death he can not be. The merits of the sacrifice of Christ have been imputed unto him not only for the putting away of sin but sins.

3. But the thought is not yet quite complete. Christ's work on the cross merited for us something more, even the gift of the Holy Spirit and all the operations of His grace within us. The moment we receive Christ by faith, we do also receive the Holy Spirit to dwell within us, regenerating us, creating within us a clean heart and renewing within us a right spirit, so that we become "dead to sins" not only in the judicial or imputed sense just referred to, but in the actual and experimental sense as well. That is not to say that sin becomes eradicated from our hearts and no longer dwells even latently within us (I John 1:8); but that its power over us is broken. We do really come

Noteworthy NEWS Notes

Word of Life Camps Celebrate Tenth Anniversary

Evangelist Jack Wyrten's "miracle camps," regarded by some as the fastest growing summer camps in America, will be observing their tenth anniversary this year with an expected attendance of 14,000.

An unusually select group of speakers and additional construction will highlight the coming season. Dr. and Mrs. Charles E. Fuller, of radio's "Old Fashioned Revival Hour," will dedicate a newly-constructed auditorium at Word of Life Inn, the adult conference grounds, during the week of June 23-30. The auditorium will have a capacity of at least 1200, and will be ideally situated on a slope, close to the main Inn building.

Evangelist Billy Graham will originate one of his "Hour of Decision" broadcasts from the camps during July. Other guest speakers invited to commemorate the tenth anniversary year include: Dr. Harold J. Ockenga, Dr. Howard Ferrin, Dr. William A. Dean, Dr. Jack Murray, Dr. Charles J. Woodbridge and special musical guests such as Lorraine Fleming, Ronnie Avalone, Anton Marco and Cowboy Redd Harper. Gil Dodds, former indoor mile champion and currently track coach at Wheaton College, will again be in charge of the extensive athletic program.

The camps are located at Schroon Lake in New York's Adirondack mountains, 240 miles north (Continued bottom next column)

to hate the sins we used to love and to love the holiness we used to hate.

4. It is just here that the positive aspect of the design of the atonement presents itself. Christ died not merely that we should be dead to sins judicially and experimentally but that we might "live unto righteousness." As our substitute and representative He both died and rose again. And when He arose from the dead it was to live an entirely new kind of life as the God-man. New with reference to His relationship to God and to the question of sin. He had been obedient even unto death. He had glorified the Father. He had finished the work given Him to do. He had put away sin. The cross was behind Him and the throne of glory was before Him.

Now Paul tells us also in the sixth chapter of Romans already quoted that if we are united with Christ in the likeness of His death, we are also in the likeness of His resurrection. If we died with Him we also live with Him.

This is not merely that we shall live with Him by and by in a physical state of resurrection glory, but that we live with Him now in a spiritual state of resurrection glory. The death He died He died unto sin once, but the life He liveth, He liveth unto God. He liveth it unto God now. Even so we are to reckon ourselves not only to be dead indeed unto sin as we have already considered, but alive unto God in Christ Jesus (6:11), alive now.

In an imputed or judicial sense then, every believer in Christ Jesus is now walking before God in newness of life. Whether he is aware of it or not, whether it is the conscious possession of his soul or not, whether it is clearly manifested in his experience and daily history or not, he is now alive unto God, whereas before he was dead. He is now living a resurrection life in Christ his substitute, and with whom he is identified as his representative. His is a new life compared with what it was before. Like that of Christ, new in relation to God and to the question of sin. It is a life unto righteousness in an imputed sense. Death, the penalty for sin is past, and glory is in the future.

5. Nor is it only in an imputed sense that this is true; but, as in the other half of this declaration, in an experimental sense as well. As we have just seen, the (Continued on page 11)

Mothers and Brothers of Jesus Not Better Than Any Who Do the Will of God

By Evangelist John R. Rice

46 While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him.

47 Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee.

48 But he answered and said unto him that told him, Who is my mother? and who are my brethren?

49 And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren!

50 For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.—Matt. 12:46-50.

This incident is also told in Mark 3:31-35 and Luke 8:19-21. In Luke we learn that the crowd was too great for His mother and brethren to get near (Luke 8:19). The "brethren" of Jesus are His half-brothers whose names were James, Joseph, Simon and Judas. He also had half-sisters (Matt. 13:55, 56). These were the children of Mary and Joseph, while Jesus was the Son of Mary and of God. These brethren were evidently not converted at this time and did not believe in Jesus (John 7:5). They were evidently not converted until after Jesus arose from the dead. Jesus sent them a special message (Matt. 28:10). They were converted and were among those tarrying for the Holy Spirit before Pentecost (Acts 1:14). What Jesus commanded others to do in being willing to forsake all (Luke 14:26-

of New York City. The youth camps are for young people between the ages of 14 and 25. The children's conference are for boys and girls from 7 through 13. Total valuation of the three camps, which occupy about 265 acres is about a million dollars, although they were obtained for about one-fifth of this amount.

Prairie Bible Institute Keswick Convention

August 7-12 will be the date for the 2nd Annual Northwest Keswick Convention on the campus of the Prairie Bible Institute, Three Hills, Alberta. The principal speakers will be Rev. Martin Lloyd Jones, successor to G. Campbell Morgan; Dr. Philip E. Howard, Jr., Editor, Sunday School Times; Rev. W. Elwyn Davies of the Bible Christian Union; and Rev. L. E. Maxwell, principle of the Institute.

At the same time the Prairie Children's Camp will be held with Carl O. Olson, well-known youth leader from Spenard, Alaska, as the main speaker.

The joint conferences on the same grounds afford an excellent opportunity for entire families to enjoy a real time of blessing. The adult convention is free while the cost for the Children's Camp is \$5.00. Interested friends are invited to make inquiry by writing A. H. Muddle, Secretary, Prairie Bible Institute, Three Hills, Alberta.

Annual Missionary Conference at Prairie

Fifty-three missionaries representing over a score of countries (Continued on page 10)

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33), He Himself did with reference to His own loved ones. See the blessed promise of Jesus to the twelve apostles in Matthew 19:27-29.

Verse 29 there shows that for everyone left behind, God will furnish new loved ones. Jesus forsook His own mother and His own brethren that He might be an Elder Brother to everyone who looks to Him, and a Son for every mother to lean upon. Jesus was not only the Son of Mary; He was even more "the Son of man." By doing the will of the Father (vs. 50) one becomes in literal truth related to Jesus as a beloved Brother.

Catholics reason that one should pray to Mary to intercede with her Son Jesus for us. But here we see that any Christian who does the will of God is as acceptable as Mary! Jesus gave no hint that Mary was more than a good Christian woman. Certainly He made it clear that no one should pray to her.

(The above is taken from the large commentary on the Gospel According to Matthew, 504 pages, called *The King of the Jews*, by Editor John R. Rice. It is a verse-by-verse commentary in simple language, with thousands of references to other Scriptures, helps at hard places. Invaluable for teachers and preachers. Price, \$4.50 on and after June 1; now for only a few days, still \$3.95 at your book dealers, or add 23c for postage and packing charges and order from Sword of the Lord Publishers, 214 West Wesley, Wheaton, Illinois.)

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Rev. Fred Dillon Re-Enters Field of Evangelism

Rev. Fred Dillon, pastor of the First Baptist Church, Moundsville, West Virginia, writes us that he is re-entering the field of evangelism and would welcome correspondence from interested pastors. He is a graduate of Piedmont Bible College and served as school evangelist for a period. He has pastored churches and has conducted evangelistic campaigns in many states—large and small campaigns, with churches and groups of churches.

Dr. Charles H. Stevens, the president of Piedmont has written the editor about Evangelist Dillon saying, "... I believe him to be thoroughly orthodox, true to the Scriptures, and a real soul winner. He has given evidence of possessing a special gift in the field of evangelism. I consider Brother Dillon trustworthy, careful in his financial dealings. I shall be very happy to recommend him to pastors ..."

Rev. E. Leonard Routh, pastor of the Calvary Baptist Church at Radford, Virginia, has written the editor, "... It is a joy for me to recommend Brother Fred Dillon as an evangelist ..."

"I have had him for two meetings in my churches, in one small church there were 23 first-time decisions for Christ in two weeks. In the other meeting there were 13 first-time decisions and in both the meetings the church was greatly helped and the results were long lasting.

"Brother Dillon is a very dynamic speaker and has a real gift for holding the attention of his audience. His messages are true to the Bible, Christ centered, with plenty of Scripture used to give authority to what he says ..."

Rev. S. C. Bateman, pastor at Stuarts Draft, Virginia, has written the editor, "... Evangelist Fred Dillon has the finest personality of any man we have called to hold a meeting. He is most untiring in his labour from house to house ... There were thirty one first-time decisions ..."

Rev. C. Marvin Brads, pastor of the Kerrs Creek Baptist Church, Lexington, Virginia, writes, "... I wholeheartedly recommend the evangelistic ministry of my friend, Evangelist Fred Dillon ..."

"All told, Brother Fred has conducted eight weeks of revivals for me in my churches ... The first time he was with me, I baptized 26 people at the close of the meeting ..."

"Brother Fred is a powerful preacher and his messages are filled with the Word of God. He is an able, hard-working personal worker with an earnest desire to see people accept Jesus as Lord



and Saviour. His winsome personality is a definite asset to his ministry. He loves people and people find him easy to love ..."

Interested pastors may write Evangelist Dillon at the address above.

Remembrance ...

*I will remember—'tis good to remember—
Years that are past, of God's goodness and grace;
To brood once again over memories tender;
God's gracious dealings to grateful retrace.*

*Safely, indeed, hath His guiding hand led me,
Through all life's highways and byways till now;
Richly, indeed, hath His bounteous hand fed me,
Even in famine—though I knew not how.*

*Yea, in the sorrows which sometimes o'ertook me
He was my succour, my strength and my stay;
And in calamities which sorely shook me
He so supported, faith did not give way.*

*In such remembrance, reflection, recalling,
Heart findeth confidence, mind grows serene;
Shall not His right hand, which kept me from falling,
Be still as strong as in past it hath been?*

—J. Danson Smith

FOR YOUR PROTECTION

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Ballroom Dancing

(Continued from page 1)

ing when there was not much opportunity for detection. It becomes very clear, then, that a Christian could not rely on the moral standards of a wicked, ungodly world.

The most conclusive evidence of all which discredits the opinions of the world is that most people are not Christians. They do not turn to Christ as Saviour. They will not repent of their sins and trust Him. Most people go away from God, reject the Saviour, do not have Christian hearts and do not live Christian lives. Their opinion would not be reliable on moral standards. Those who are against Christ, against the Bible—people who do not study the Bible, do not prayerfully seek to do the will of God—may dance and may say there is no harm in the

dance. But one who believes the Bible, who loves God, who believes that God punishes sin and who has Christian standards of morality can certainly not expect to go by the standards of ungodly and wicked people all around us.

And, second, while the world generally permits dancing and worldly people take part in dancing, that does not mean that they see no harm in it. I preached a funeral sermon for a young wife killed in a dance hall on Magnolia Street in Fort Worth, Texas. Her young husband who had tried to persuade her not to attend the dance met her as she came down the stairway from the dance and drove a knife into her heart. He knew that the dance was hurtful, though he was not a good Christian. He knew that the dance arouses lust, that it dissipates maidenly modesty and clearly endangers moral purity and happy marriage.

Again and again I have spoken on the dance to young people's groups. College young men have gathered around me to ask questions. After they had their questions and often expressed disagreement with me, I have asked them the following plain question: "Would you prefer that the girl you married danced regularly with other men before you were married, or would you prefer that she came to you as your wife without having other men's arms around her in the dance?" Again and again, when the matter was solemnly pressed, young men, whether saved or lost, have agreed that they much preferred that the girl they hoped to marry would come to them without the sex stimulation and the tendency toward promiscuous fondling in the dance. So when worldly people tell you that there is no harm in the dance, do not believe them. They know there is harm in the dance. But they still want to dance. Nearly all the wicked world around us knows better than it does and has a conscience by which it is not willing to live.

I must say that the best Christian people everywhere are united in teaching that the modern dance is hurtful and wrong. I am familiar with the stand of the best Christian schools over America—Bob Jones University, Wheaton College, Moody Bible Institute, the Bible Institute of Los Angeles, the Northwestern Schools, Shelton College, with a half dozen of the best Southern Baptist schools,

(Continued on page 6)

With the Evangelists

(Continued from page 2)

dance was broken the last of the revival and that record was broken the following Sunday.

EVANGELIST JIMMY O'QUINN, P. O. Box 711, Garland, Texas, led the Second Baptist Church in Camden, Arkansas, in what the pastor called the greatest revival of its history. Rev. Graham Fowler, the pastor, reports that there were 44 additions to the church, 28 of which came by baptism and 16 by letter. There were 20 members who pledged to begin tithing and 21 others who agreed to start a family altar in the home. There were 2 others saved who did not join the church. The pastor highly recommends the evangelist to others wanting a revival.

Rev. Charles W. Myers, pastor of the Immanuel Baptist Church at Klamath Falls, Oregon, reports a blessed revival with **EVANGELIST TOM C. FAIR**, 3431 S. E. 36th Avenue, Portland 2, Oregon, and the singer Johnny Francis. During the two weeks there were 59 conversions, many other decisions.

Overflow crowds filled the building nightly and many wonderful victories were won. Families on the verge of separation were united. Young people surrendered their lives to God without reservation. The pastor is enthusiastic in his recommendation of the evangelist.

Harold B. Smith Returns to Evangelism

REV. HAROLD B. SMITH of 3218 North Sullivan Avenue, Rosemead, California, left the pastorate a few months ago to return to his former field of evangelism.

In 5 eight-day meetings during April and March at Baldwin Park, Duarte, Bassett, El Nido and Holtville, California, there were 206 professions of faith besides many rededications and other blessed results.

Mrs. Smith travels with her husband, presents a "Black-Light Bible Drama" each evening with a hymn or Bible story background. We welcome Brother Smith in his return to full-time evangelism and trust God will open doors and continue to bless.

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Rev. Jacob Peltz

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"For 10 years my daughter and I have been refugees. All our loved ones died in the gas chambers. With all my heart I thank you for the food package."

A struggling Hebrew Christian widow wrote: "I am so grateful for your wonderful food carton. During the Nazi revolution I lost everything. Please help me again."

A missionary worker in Germany says: "Elderly Hebrew Christians are coming back from China, South America, and other countries. They fight against bitter misery and unemployment. Your gifts to help these poverty-stricken people are an answer to our prayers."

Our work of relief and Christian witness amongst Christ's destitute brethren is urgently in need of your prayerful support. Help us to relieve the pangs of hunger and support the helpless Hebrew Christians in our Homes for children and the aged. Send your gift to

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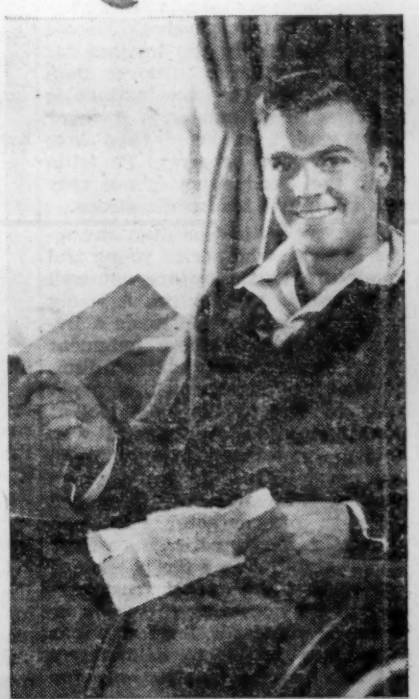
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good possible to the most people possible. God has been good to Bob Jones University. He spared my life as the founder to see hundreds of students from all over the United States and from about thirty foreign countries come here for training and go back to give the Gospel to the ends of the earth.

Now, how about your asking God if He would like to have you invest some of His money in the work we are doing? We need more money to complete a building now under construction. We must have this building ready for the opening of school this fall. We are also asking you to help us carefully select the right kind of young people as students—young people who can be trained for Christian leadership—and we are just pleading with you to pray daily for the work of this base of testimony which God has so marvelously blessed for the last twenty-nine years. Thank you and God bless you.

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Ballroom Dancing

(Continued from page 5)

with the Bible institutes of the Christian and Missionary Alliance. The Christian educators at the heads of these schools unanimously agree that the modern dance is hurtful. That is true also of educators among the Nazarenes, the Assemblies of God, the Holiness groups, etc.

I am well acquainted with the principal leaders of the National Association of Evangelicals. All of them agree that the modern dance is hurtful and wrong and that no Christian should take part in ballroom dancing.

I know personally the greatest evangelists in America. I know the pastors of the leading great fundamental churches in America. I assure you that those out-and-out Christians who believe the Bible, who believe in the fundamentals of the faith, who believe in soul winning are agreed, almost without dissenting voice, that the modern ballroom dance is wrong and hurtful. If it were necessary I could give quotations from leading bishops, from Christian educators, editors and authors and pastors all over America. The out-and-out Christian, the Bible believers, the soul winners of this country are agreed that the modern ballroom dance is essentially wrong, that it inevitably causes temptation and leads to sin. Those who care about the opinion of the most godly Christians will have to decide against the worldlings on this matter. Only worldly Christians defend the dance, never the more spiritual Christians.

And the Christian must remember the plain statement of Scripture: "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God" (Jas. 4:4). You cannot please God and please the world. No Christian can afford to follow the public opinion of an ungodly world. To do so is to fail Christ and fail Christianity and fall into sin and ruin one's life.

II. What Is Essentially Wrong With the Modern Dance? Improper Stimulation of Sex Desire

The second question above asks what specifically is wrong with ballroom dancing. I here give the answer plainly. The dance is calculated to stimulate sex desire. It deliberately plays with temptation. It encourages sex desire toward the most casual partners when such encouragement is proper only between husband and wife.

God made the sex instinct very powerful. In fact, psychologists are agreed that only the instinct for self-preservation is stronger than sex instinct. The sex instinct is stronger than hunger, stronger than vanity, stronger than love for money or property. To trifle with the sex instinct is not only wicked but it is also disastrous.

And sex instinct is often strongest in those who are so young and immature that they are not well developed in self-control. A young man who has not yet made a living for himself, whose judgment is not mature, who has not disciplined his mind or his will, may yet be subjected to the most violent sex temptation. And a girl who has never learned to cook, who has never learned to buy her own clothes, who has not developed strength of character nor good judgment, may on the dance floor deliberately inflame the passion of sex so that she cannot trust herself to act according to reason or to moral standards. So, I say, it is a sin for people to deliberately stir sex passion so that only the ugly word *lust* properly describes it. It is a sin for people to bring themselves to want what they have no right to have.

But the chief danger of the modern dance is also its chief attraction! Let no one tell you that it is the music people dance for. There may be exhilarating exercise and rhythm in the dance, but those things are only incidental in the minds of people who dance. All the exercise, all the rhythm, all the music could be had just as well with men dancing with men or with women dancing with women. Yet you can kill any dance in the

world simply by seeing that men dance only with men and women dance only with women! What people dance for is the sex stimulation and the sex enjoyment. All men know why they dance. I suppose all girls know why they dance, except a few unsophisticated beginners. The lure of the dance is the sex lure. People dance because they enjoy the sex stimulation which inevitably accompanies the usual dance where men's and women's bodies are close together, where the man's arm is about the woman's waist, where his knee is between her limbs and where often couples dance cheek to cheek or with the girl's head upon the boy's shoulder. The intimate contact of the dance is like the love-making which should be permitted only to a husband and wife who have a right to each other. In the dance several glands connected with sex become active and the sex stimulation may vary from mild enjoyment to overwhelming desire. In multiplied thousands of cases this desire has resulted in young couples committing the scarlet sin.

In a Texas city a young woman came forward during a revival campaign to indicate that she was coming back to God as a backslider. She pleaded with me to talk with her alone. After the service she told me how she had gone to a country club dance against the pleadings of her mother. There she danced with the young man to whom she was engaged to be married and danced with another friend of her high school graduating class.

Then she told how she and this friend after dancing several times together sat in the dark on the country club balcony, then sat in his car, and then drove away into the night. Sobbing, she told me that she had just been to see a doctor and the doctor told her she was to have a baby. She was a girl of good family. She was a Christian, she was engaged to be married to a fine Christian boy. She intended to do right. But, inflamed by the dance, she consented to a sin that will haunt her all her life. Her life was ruined because she attended a dance.

Years ago the Chicago Vice Commission carefully investigated vice conditions and interviewed some three hundred prostitutes in Chicago. An overwhelming majority of these fallen girls said the dance led them to their ruin.

I have heard wicked men boast in my boyhood that they could have their way with any girl who would dance with them for awhile. That boast was doubtless an exaggeration. Many people dance who never commit the scarlet sin. But countless thousands have certainly been led into terrible sin by the modern dance.

III. Even a Dance in the Nicest Home or Among Cultured People and Proper Chaperonage Is Still Wicked and Dangerous

The third question above indicates that while a dance in the public dance hall or over a saloon, or the taxi dance, might be dangerous and wrong, that a dance in a good home or among select and cultured people would not be wrong. That question said: "If the dance is in a good home, or is well chaperoned, not a public dance, not a taxi dance, and where there is no drinking, what harm would there be?"

No, the dance is the dance just the same, no matter where it is held. It is true that in some places there is more careful supervision. In some places there is more formal restraint. But what is wrong with the dance is the close bodily contact. I have seen people dance in a ranch home in West Texas, with a fiddler scraping in the corner. I have seen a dance, when, at the University of Chicago, streets were roped off and hundreds of couples took part. I have seen a dance in the ballroom of a modern hotel when only the upper crust of society was present. Essentially the modern ballroom dance is the same wherever found. People dance for sex stimulation. The dance creates sex desire. As long as men hold wo-

(Continued on page 8)

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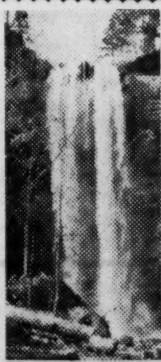
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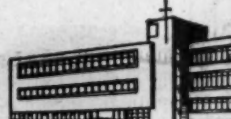
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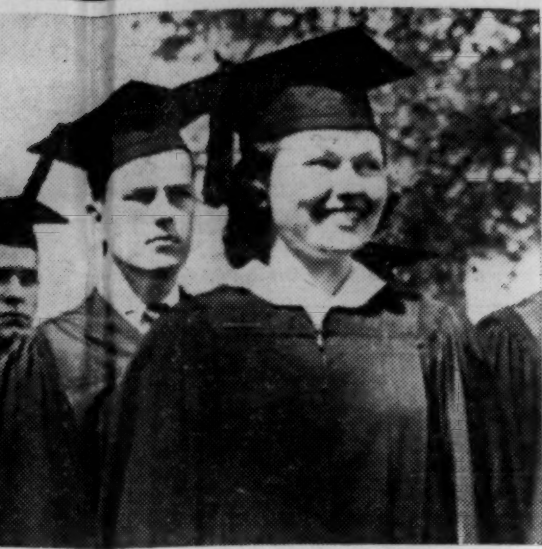
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Begin at home. Could you not do more for the salvation of those at home? If there are children or servants, have you done all you can for them? Have you done all you can to bring the truth before them, to bring them under a living ministry, to get them to pray and give up sin?

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The Red Network—USA

1956

By Representative FRANK T. BOW, U.S. Representative from Ohio

Seventeen years have passed since the House Committee on Un-American Activities began its systematic inquiry into alien subversion and espionage in the United States. Yet the story is hardly half told, says the 1955 review of committee activities submitted last month by Representative Francis E. Walter (D. Pennsylvania), the committee chairman in the 84th Congress.

World-wrecking Communism still is gnawing at the very vitals of American life in a dozen occupational areas, the report begins.

More than 3,160 pages of testimony given by 178 witnesses from nine states tell the story of today's Red infiltration.

Shocking and breath-taking is the disclosure that "ten hitherto undisclosed cells of Communists were found to have operated within the executive and legislative branches of the Government at various times."

All of the world knew of the Alger Hiss cell in the New Deal State Department; of the Harry Dexter White cell in the U. S.

Treasury; the William Remington cell in the Department of Commerce. All of these cesspools of treason and betrayal were revealed in the years 1948-50.

But now we are told officially, the 1955 hearings reveal ten other cells never before mentioned in the public records!

Preliminary hearings in Chicago last December laid the ground work for further public hearings at Washington, in February 1956, the record of which is not yet available for historical analysis.

But if ten additional Kremlin networks within the Federal establishment are yet to be identified, there should be little wonder that Communism today is shrieking desperately for "peaceful co-existence" on Capitol Hill.

For a measure of Communism's ugly war in America today, ponder these highlights from the 1955 report of the House Committee: "Communists have attempted to indoctrinate and disaffect American youth by means of Communist-operated summer camps." Seven such subversive camps were identified—six in New York and one in California.

In a second direct approach to our trusting youngsters, the Communist Party has spawned the Labor Youth League, as yet another fellow-traveller front.

"Members of the Communist Party are obtaining employment in New York City's entertainment industry." A systematic plan of infiltration has been launched to pollute and corrupt both radio and television programming with Kremlin propaganda.

"The Communist Party has been spreading subversion in residential communities in the New York City area through neighborhood Communist clubs." One witness identified forty-four of these neighborhood Red cells in Manhattan, Brooklyn, and the Bronx. More than 500 club affiliates were named in the hearings.

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Black Rock

(Continued from page 3)

would not go. When they chaffed his lips grew a little thinner and the color deepened in his handsome face, but he went on his way. Geordie despised the "hale hypothick" as a "daft ploy," and the spending of five dollars upon a ticket he considered a "sinful waste o' guid siller;" and he warned Billy against "coontenancin' ony sic redeeklus nonsense."

But no one expected Billy to go, although the last two months he had done wonders for his personal appearance and for his position in the social scale as well. They all knew what a fight he was making and esteemed him accordingly. How well I remember the pleased pride in his face when he told me in the afternoon of the committee's urgent request that he should join the orchestra with his 'cello! It was not simply that his 'cello was his joy and pride, but he felt it to be a recognition of his return to respectability.

I have often wondered how things combine at times to a man's destruction.

Had Mr. Craig not been away at the Landing that week, had Geordie not been on the night shift, had Mrs. Mavor not been so occupied with the care of her sick child, it may be Billy might have been saved his fall.

The anticipation of the ball stirred Black Rock and the camps with a thrill of expectant delight. Nowadays, when I find myself forced to leave my quiet smoke in my studio after dinner at the call of some social engagement which I have failed to elude, I groan at my hard lot, and I wonder as I look back and remember the pleasurable anticipation with which I viewed the approaching ball. But I do not wonder now, any more than I did then, at the eager delight of the men who for seven days in the week swung their picks up in the dark breasts of the mines, or who chopped and sawed among the solitary silences of the great forests. Any break in the long and weary monotony was welcome. What mattered the cost or consequence? To the rudest and least cultured of them the sameness of the life must have been hard to bear; but what it was to men who had seen life in its most cultured and attractive forms I fail to imagine. From the mine, black and foul, to the shack, bare, cheerless, and sometimes hideously repulsive, life swung in heart-grinding monotony till the longing for a "big drink" or some other "big break" became too great to bear.

It was well on toward evening when Sandy's four-horse team, with a load of men from the woods, came swinging round the curves of the mountain road and down the street. A gay crowd they were with their bright, brown faces and hearty voices; and in ten minutes the whole street seemed alive with lumbermen—they had a faculty of spreading themselves so. After night fell the miners came down "done up slick," for this was a great occasion and they must be up to it. The manager appeared in evening dress; but this was voted "too giddy" by the majority.

As Graeme and I passed up to the Black Rock Hotel, in the large storeroom of which the ball was to be held, we met old man Nelson looking very grave.

"Going, Nelson, aren't you?" I said.

"Yes," he answered slowly. "I'll drop in, though I don't like the look of things much."

"What's the matter, Nelson?" asked Graeme cheerily. "There's no funeral on."

"Perhaps not," replied Nelson, "but I wish Mr. Craig were home." And then he added: "There's Idaho and Slavin together, and you may bet the devil isn't far off."

But Graeme laughed at his suspicion and we passed on. The orchestra was tuning up. There were two violins, a concertina, and the 'cello. Billy Breen was lovingly fingering his instrument, now and then indulging himself in a little snatch of some air that came to him out of his happier past. He looked perfectly delighted, and as I paused to listen he gave me a proud glance out of his deep, little, blue eyes, and went on playing softly to himself. Presently Shaw came along.

"That's good, Billy," he called out. "You've got the trick yet, I see."

But Billy only nodded and went on playing.

"Where's Nixon?" I asked.

"Gone to bed," said Shaw, "and I am glad of it. He finds that the safest place on pay-day afternoon. The boys don't bother him there."

The dancing-room was lined on two sides with beer-barrels and whisky-kegs. At one end the orchestra sat; at the other a table with refreshments, where the "soft drinks" might be had. Those who wanted anything else might pass through a short passage into the bar just behind.

This was evidently a superior kind of ball, for the men kept on their coats and went through the various figures with faces of unnatural solemnity. But the strain upon their feelings was quite apparent, and it became a question how long it could be maintained. As the trips through the passageway became more frequent the dancing grew in vigor and hilarity, until by the time supper was announced the stiffness had sufficiently vanished to give no further anxiety to the committee.

But the committee had other cause for concern, inasmuch as after supper certain of the miners appeared with their coats off and proceeded to "knock the knots out of the floor" in break down dances of extraordinary energy. These, however, were beguiled into the bar-room and "filled up" for safety, for the committee were determined that the respectability of the ball should be preserved to the end. Their reputation was at stake, not in Black Rock only, but at the Landing as well, from which most of the ladies had come; and to be ashamed in the presence of the Landing people could not be borne. Their difficulties seemed to be increasing, for at this point something seemed to go wrong with the orchestra. The 'cello appeared to be wandering aimlessly up and down the scale, occasionally picking up the tune with animation and then dropping it. As Billy saw me approaching he drew himself up with great solemnity, gravely winked at me, and said:

"Shipped a cog, Mister Connor! Mosh hunfortunate! Beauchiful hinstrument, but ships a cog. Mosh hunfortunate!"

And he wagged his head a little sagely, playing all the while for dear life, now second and now lead.

Poor Billy! I pitied him, but I thought chiefly of the beautiful, eager face that leaned toward him the night the league was made and of the bright voice that said, "You'll sign with me, Billy?" and it seemed to me a cruel deed to make him lose his grip of life and

hope; for this is what the pledge meant to him.

While I was trying to get Billy away to some safe place I heard a great shouting in the direction of the bar, followed by tramping and scuffling of feet in the passageway. Suddenly a man burst through, crying:

"Let me go! Stand back! I know what I'm about!"

It was Nixon, dressed in his best: black clothes, blue shirt, red tie, looking handsome enough, but half drunk and wildly excited. The Highland fling competition was on at the moment, and Angus Campbell, Lachlan's brother, was representing the lumber camps in the contest. Nixon looked on approvingly for a few moments, then with a quick movement he seized the little Highlander, swung him in his powerful arms clean off the floor, and deposited him gently

(Continued on page 10)

Ballroom Dancing

(Continued from page 6)

men's bodies close to them hour after hour, one woman and then another, that long, the sex stimulation of the dance will be hurtful and dangerous, whether in a nice private home or in the public dance hall over a saloon. What is wrong is not the place but the dance itself.

IV. One With an Innocent Mind Will Not Stay Innocent if He Deliberately Encourages Lust in the Dance

An honest inquirer in question four above said, "If one has an innocent mind and no evil intentions, would it be wrong or harmful to dance?"

But the fact is that innocent and pure-minded people are equipped with sex instinct, sex glands and organs just as other people are. Good people are sexually equipped just as bad people are! Devoted and earnest Christians have stomachs and the need for food just as unconverted people have. They grow thirsty for water just as others do. And so the natural instinct for love and mating is just as strong in good people as in bad people.

We ought never to think of sex as being wrong. Remember that God Himself made man and woman; "male and female created he them," the Scripture says. The Scripture says, "Marriage is honorable in all, and the bed undefiled, but whoremongers and adulterers God will judge" (Heb. 13:4). Throughout the Bible it is made clear that love and marriage, the natural mating of a man and woman who give themselves wholly to each other and leave all others, is proper and right, with the blessing of God. It is only the perversion of sex that is wicked. The normal use of sex in marriage is blessed of God and meant for mankind's happiness and blessing.

But the perversion of sex for unholy purposes is always wrong. For people to set out to inflame their passions and stir up sex desire toward people with whom they have no right to mate, is a sin. And since normal people, whether born-again Christians or worldly sinners, have the same sex instincts and native desires, they can be tempted in sex matters alike. If the finest Christian girl and a most upright and earnest Christian young man dance together, bodies against each other or arms around each other, the bodily desires will be aroused just as with unconverted people. The intentions of wicked people might be different, but the natural reaction of the body would be the same.

In fact, sometimes people with innocent minds who have been protected and have not been subjected to the stimulation in sex matters which ungodly people have often experienced, may be more overwhelmed with sex temptation than their more hardened and worldly friends. At any rate, no Christian can be sure he will think the right thoughts and want the right things and act as a Christian ought to act if he throws himself in the way of temptation and arouses desires that, under the circumstances, are unholy and out of place. For a Christian to cultivate sex passion toward casual strangers or friends with whom he has no right to go further, is a sin; and having sinned in cultivating temptation, he may sin worse by giving way to the darkest sins which he never would have done willingly but for being in bad company and stirring up unexpected temptations. An innocent mind will not keep one from getting drunk if he keeps on tasting liquor. Good intentions will

not keep a man from committing murder if he allows himself to begin to hate. Those who go willingly into temptation, then go—whether willingly or not—into further sin. Only by shunning the appearance of evil and shunning the obvious temptations of the dance can Christians live clean and pure lives.

V. Plain Scripture That Forbids the Dance

Does one want Scripture that definitely says that a Christian ought not to dance? Then I believe that this Scripture, coming from the mouth of Jesus Christ, is certainly definite enough to convince you.

"Ye have heard that it was said by them of old time, Thou shalt not commit adultery: But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart."—Matt. 5:27, 28.

Here Jesus says that it is not only a sin to commit adultery but that it is also a sin to lust in the heart. A man who lusts after a woman has already in his heart committed adultery. And that is what is wrong with the dance. A man who holds a girl in his arms in the dance grows to lust after her, and in his heart he has already committed adultery. Not every man turns out to be an actual, literal adulterer because he dances; but every man has become an adulterer in his heart when he dances, and is likely to fall into the open and outward sin which he has already committed in his heart.

And the woman who stirs a man's passions and is stirred herself, may not turn out to be a harlot, though many such do. But she certainly has already been guilty of adultery in God's sight, since God sees the heart.

Timothy was a young man. He was a good man, a Christian, a preacher, filled with the Spirit. But Paul wrote to him by divine inspiration, "Flee also youthful lusts..." (II Tim. 2:22). The best Christian in the world ought to run from temptation and particularly ought to take pains to avoid those lusts which are of special temptation to youth. Young people may feel that they are strong enough to resist and overcome such temptations. But instead of proving their strength by facing temptation and encouraging it, the Bible commands that they should run from such temptations. So, dear Christian, "flee youthful lusts."

Young women particularly must be careful about the dance, for the Scripture tells us that in the last days perilous times shall come when men shall be "without natural affection," and "incontinent... lovers of pleasure more than lovers of God." And then the warning comes for women: "For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts" (II Tim. 3:1-6). Many a Christian woman has been led away by a daring and attractive man who was a lover of pleasure more than a lover of God, an incontinent man who leads captive silly women, as the Scripture says! However pure your heart, dear girl, you cannot be sure you will lead a pure life unless you avoid the temptation of the dance and keep out of the influence of incontinent men who are lovers of pleasure more than lovers of God, who would lead you captive by their own sinful pleasures!

The dance is hurtful and dangerous and certainly forbidden to those who would live pure lives and please God.

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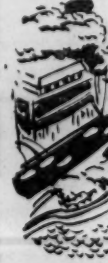
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The Unavoidable Christ

(Continued from page 1)

as the existence of Julius Caesar, Nero or Constantine.

The date on the coin in your pocket, or on the nickel you put in the plate, tells you Christ is a historic fact. Do you think the world's calendar is based on the birthday of a Man who never lived? Who would say so? So far as I know, no enemy of Jesus Christ today would deny His existence. Jesus of Nazareth was born. He lived. He died. He was a historic personality. Jesus Christ is a fact.

Jesus Christ Is a Unique Fact

Christ is unique because of His claims. He claimed to be the Son of God, He claimed to be coequal with God, He claimed to be God. The Unitarians who deny this do not have a foot of ground to stand upon. Jesus said, "I and my Father are one." For any man to say He merely meant that He was one with His Father in aim and purpose is mere trifling. The Jews put Him to death, they said, "because that thou, being a man, makest thyself God." The Scripture says so in John 10:33.

But mark the unique element in this claim. He not only claimed to be God, He proved His claim! He sustained His claim to deity by miracles wrought sometimes before thousands of people. He told His enemies they ought to believe for the very work's sake.

Now suppose someone stood up in Chicago or Washington or London and claimed to be God; who would believe it? But if that person could recover the sick and heal the blind and raise the dead, yes, and even rise from the dead himself, the world would be ready to consider his claim. This Jesus did. He claimed to be God, and by His wonder-works He proved it. This is unique.

And His claims had authority behind them. He spake as never

man spake. That does not mean He was the most eloquent man ever heard. It means that when Jesus Christ spoke, He had the authority of the Godhead behind Him. His was the most authoritative voice ever heard on this earth. His friends and enemies alike knew this. And we know it today. Here is a marvellous thing; although nineteen hundred years have passed since He spoke, His words have not lost one iota of their authority, and when He speaks today from the Word of God, the human heart recognizes this unique authority.

How different from other teachers and moralizers. When you read the teachings of Plato or Socrates or Seneca or any other teacher of morals and ideals, you do not feel you have to decide for or against them. You do not feel you have made a great moral decision, eternal in its consequences for weal or for woe, when you decide either to accept or reject their teachings. You do not feel that Heaven or Hell depend on what you do with them. Of course not. They were mere men, good men, wise men, but men and men only. Yet no honest man can hear or read the words of Jesus Christ and intelligently comprehend His claims without being gripped by the compelling authority of them.

Moreover, if a man decides to reject the claims of Christ, it takes an effort to do so. That is why some men lock and bar the door of their consciousness to keep Christ out. It makes them uncomfortable and uneasy when Christ stands within the chamber of their thoughts. But why? Other teachers do not trouble them in this way. Why Christ? Because Jesus Christ is not only a fact, He is a unique fact, unique both in His claims and in the divine authority of attending those claims.

That brings me to a third proposition.

Jesus Christ Is an Unavoidable Fact

There are some men, I repeat, who have barred and locked the door of their minds against Jesus Christ. They do not want to think of Him. They are not willing to acknowledge His claims and to yield Him the control of their lives. And because they feel convicted in His presence, they decide to shut out all thought of Him. So they fill their minds and their time with other things—with business, with pleasure, with a barricade of a thousand and one worldly interests so that Christ cannot get at them. But one day when they think they are secure behind their barred doors, suddenly through some experience Christ stands before them—for "when the doors were shut . . . came Jesus and stood in the midst."

The other night in a church where I was preaching there was such a man. The Spirit of God wrought mightily in conviction, but this man was unwilling to face Jesus Christ. He rose up in the middle of the sermon and walked out. What was he doing? Trying to shut Christ out.

A ministerial friend of mine went to Toronto General Hospital to visit a dying man. He said cheerfully and kindly to him, "I just came in to have a little chat with you." The dying man answered, "All right, Mr. Brown, if you don't talk religion." What was he doing? Using his dying strength to shut Christ out.

But listen, my friends, it can't be done. Write that in your book, and let no man nor devil erase it; it can't be done. You may think you have shut Jesus out, you may have every door and entrance barred against Him, but Jesus is the inescapable, the inevitable, the unavoidable Christ—for "when the doors were shut . . . came Jesus and stood in the midst."

Adam and Eve hid themselves (Continued on page 12)

Correction Please!

In the May 4 SWORD OF THE LORD, under the fine article by Dr. Richard V. Clearwaters, was the title, "Dean of Northwestern Seminary." That title is out of date. Dr. Clearwaters has been teaching Practical Theology in the Seminary for many years, though he did serve as Dean some years ago.

Now Dr. G. Douglas Young is Dean of Northwestern Seminary. We keep having a remarkably favorable response to the fine, discerning and scholarly article by Dr. Clearwaters on "THE BIBLE; The Unchanging Evangelical Volume."

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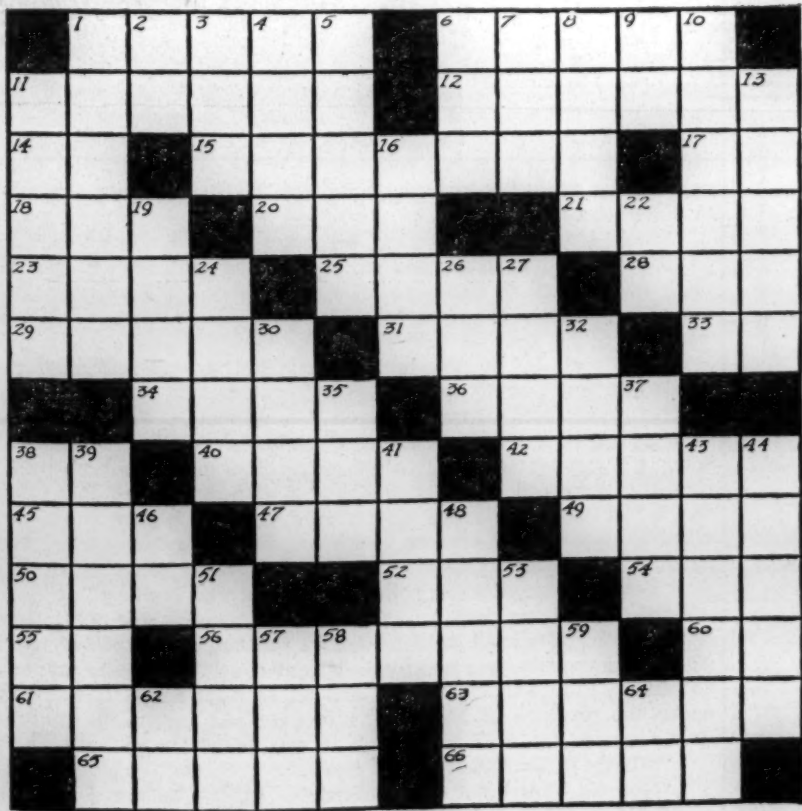
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3. To receive the booklet, *Bloody Hands*, your entry must be postmarked by midnight, SATURDAY, JUNE 9, 1956. The answer to puzzle No. 26 will appear in the June 15 issue of THE SWORD OF THE LORD.



Aunt Jessie

I'm glad to say hello to all you puzzle fans, yet sad to have "Aunt Jessie" leave us, but she has promised to join the ranks of the "puzzle club," too.

Aunt Jessie is in reality Mrs. Donald Sandberg. She and her husband have been neighbors of ours for sometime (they live in the same apartment building as we do) and so I'll miss them twice as much. Mr. Donald Sandberg has been especially trained in the field of music and is going to Moline, Illinois, as Music Director and Youth Leader in a church there. (of course Aunt Jessie just couldn't let him go without her!) They are a wonderful, consecrated couple and, though we're going to miss them here, we pray God's richest blessing on them as they go. I know they will appreciate your prayers, too.

I hope you'll keep up the good work on the puzzles as I'll be eager to hear from you each week. The puzzle this week may seem a little "tough" but I'm sure you can do it. For the correct answers to puzzle No. 26, we have for you a booklet by Dr.

- ### PUZZLE NUMBER 26
- #### CLEWS ACROSS
- 1 Son of Mary
 - 6 Minor Prophet—Contemporary of Isaiah
 - 11 Faint, self-luminous mass in the sky
 - 12 Catapult which threw stones from a bag (O ———)
 - 14 Preposition
 - 15 Charm
 - 17 The soul. (Egypt, relig.)
 - 18 Pronoun (Old Eng.)
 - 20 Brother of Jephunneh. (I Chr. 7:38)
 - 21 Serbian
 - 23 Member of one of the oldest and purest races of mankind
 - 25 "A ready scribe in the law of Moses"
 - 28 City where hallowed bread was given to David (I Sam. 21:1)
 - 29 Humble
 - 31 King of Israel; Zimri's successor
 - 33 Nickel (Abbr.)
 - 34 Christmas carol
 - 36 Burdensome sense of responsibility
 - 38 Act
 - 40 Pairs
 - 42 Author of the Pentateuch
 - 45 Tree, believed to be not native to Palestine
 - 47 Heavenly body
 - 49 Roman emperor (54-68)
 - 50 Azure blue (B ———)
 - 52 Son of Bani (Ez. 10:34)
 - 54 Relatives
 - 55 Four
 - 56 Deliberate scoundrel
 - 60 Type Genus (Abbr.)
 - 61 To change
 - 63 Idols
 - 65 The father of Boaz. (I Chr. 2:11)
 - 66 Shield borne by Zeus (A ———)
- #### CLEWS DOWN
- 1 Father-in-law of Moses; a priest of Midian
 - 2 Erbium (Abbr.)
 - 3 To take legal proceedings
 - 4 One of the bones forming the elbow
 - 5 Sacred solemnity (Obs.)
 - 6 Extinct bird of great size
 - 7 Place of shelter. (Lu. 2:7)
 - 8 Animals carefully kept and revered in Egypt
 - 9 Month (Abbr.)
- #### Answer to Puzzle Number 24
- DELOS DOVES
N SODA ABEL R
AI WORKMAN AU
ORE RA ALDERS
MORN HOR SLOT
INNER RID IDS
ANISE
SHE YEO NAHUM
HARM GNU BURY
ENGEDI TP EIR
BD LUNATIC MR
A ROMA ENOS H
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Black Rock

(Continued from page 8)

upon a beer-barrel. Then he stepped into the center of the room, bowed to the judges, and began a sailor's hornpipe.

The committee were perplexed, but after deliberation they decided to humor the new competitor, especially as they knew that Nixon with whisky in him was unpleasant to cross.

Lightly and gracefully he went through his steps, the men crowding in from the bar to admire, for Nixon was famed for his hornpipe. But when, after the hornpipe, he proceeded to execute a clog dance, garnished with acrobatic feats, the committee interfered. There were cries of "Put him out!" and "Let him alone! Go on, Nixon!" And Nixon hurled back into the crowd two of the committee who had laid remonstrating hands upon him, and standing in the open center, cried out scornfully:

"Put me out! Put me out! Certainly! Help yourselves! Don't mind me!" Then grinding his teeth, so that I heard them across the room, he added with savage deliberation: "If any man lays a finger on me I'll—I'll eat his liver cold."

He stood for a few moments glaring round upon the company and then strode toward the bar, followed by the crowd wildly yelling. The ball was forthwith broken up. I looked around for Billy, but he was nowhere to be seen. Graeme touched my arm.

"There's going to be something of a time, so just keep your eyes skinned."

"What are you going to do?" I asked.

"Do? Keep myself beautifully out of trouble," he replied.

In a few moments the crowds came surging back headed by Nixon, who was waving a whisky-bottle over his head and yelling as one possessed.

"Hello!" exclaimed Graeme softly, "I begin to see. Look there!"

"What's up?" I asked.

"You see Idaho and Slavin and their pets," he replied. "They've got poor Nixon in tow. Idaho is rather nasty," he added, "but I think I'll take a hand in this game. I've seen some of Idaho's work before."

The scene was quite strange to me and was wild beyond description. A hundred men filled the room. Bottles were passed from hand to hand and men drank their fill. Behind the refreshment tables stood the hotelman and his keeper with their coats off and sleeves rolled up to the shoulder, passing out bottles and drawing beer and whisky from two kegs hoisted up for that purpose. Nixon was in his glory. It was his night. Every man was to get drunk at his expense, he proclaimed, flinging down bills upon the table. Near him were some league men he was treating liberally, and never far away were Idaho and Slavin passing bottles, but evidently drinking little.

I followed Graeme, not feeling too comfortable, for this sort of thing was new to me, but admiring the cool assurance with which he made his way through the crowd that swayed and yelled and swore and laughed in a most disconcerting manner.

"Hello!" shouted Nixon as he caught sight of Graeme. "Here you are!" passing him a bottle. "You're a knocker, a double-handed front-door knocker. You polished off old whisky-soak here, old demijohn," pointing to Slavin, "and I'll lay five to one we can lick any blankety blank thieves in the crowd," and he held up a roll of bills.

But Graeme proposed that he should give the hornpipe again, and the floor was cleared at once, for Nixon's hornpipe was very popular, and tonight, of course, was in high favor. In the midst of his dance Nixon stopped short, his arms dropped to his side, his face had a look of fear, of horror.

There, before him, in his riding-cloak and boots, with his whip in his hand as he had come from his ride, stood Mr. Craig. His face was pallid and his dark eyes were blazing with fierce light. As Nixon stopped Craig stepped forward to him, and sweeping his eyes round upon the circle, he said in tones intense with scorn:

"You cowards! You get a man where he's weak! Cowards! You'd damn his soul for his money!"

There was a dead silence, and Craig, lifting his hat, said solemnly: "May God forgive you this night's work!"

Then, turning to Nixon and throwing his arm over his shoulder, he said in a voice broken and husky:

"Come on, Nixon. We'll go."

Idaho made a motion as if to stop him, but Graeme stepped quickly forward and said sharply, "Make way there, can't you?" and the crowd fell back and we four passed through, Nixon walking as in a dream, with Craig's arm about him. Down the street we went in silence and on to Craig's shack, where we found old man Nelson, with the fire blazing and strong coffee steaming on the stove. It was he that had told Craig, on his arrival from the Landing, of Nixon's fall.

There was nothing of reproach, but only gentlest pity, in tone and touch, as Craig placed the half-drunk, dazed man in his easy-chair, took off his boots, brought him his own slippers, and gave him coffee. Then, as his stupor began to overcome him, Craig put him in his own bed and came forth with a face written over with grief.

"Don't mind, old chap," said Graeme kindly.

But Craig looked at him without a word, and, throwing himself into a chair, put his face in his hands. As we sat there in silence the door was suddenly pushed open and in walked Abe Baker with the words, "Where is Nixon?" and we told him where he was. We were still talking when again a tap came to the door, and Shaw came in looking much disturbed.

"Did you hear about Nixon?" he asked.

We told him what we knew.

"But did you hear how they got him?" he asked excitedly.

As he told us the tale the men stood listening, with faces growing hard.

It appeared that after the making of the league the Black Rock Hotel man had bet Idaho one hundred to fifty that Nixon could not be got to drink before Easter. All Idaho's schemes had failed, and now he had only three days in which to win his money, and the ball was his last chance. Here again he was balked, for Nixon resisting all entreaties, barred his shack door and went to bed before nightfall, according to his invariable custom on pay-days. At midnight some of Idaho's men came battering at the door for admission, which Nixon reluctantly granted. For half an hour they used every art of persuasion to induce him to go down to the ball, the glorious success of which was glowingly depicted; but Nixon remained immovable, and they took their departure, baffled and cursing. In two hours they returned drunk enough to be dangerous, kicked at the door in vain, finally gained entrance through the window, hauled Nixon out of bed, and holding a glass of whisky to his lips bade him drink. But he knocked the glass away, spilling the liquor over himself and the bed.

It was drink or fight, and Nixon was ready to fight; but after parley they had a drink all round and fell to persuasion again. The night was cold, and poor Nixon sat shivering on the edge of his bed. If he would take one drink they would leave him alone. He need not show himself so stiff. The whisky fumes filled his nostrils. If one drink would get them off, surely that was better than fighting and killing some one or getting killed. He hesitated, yielded, drank his glass. They sat about him amiably drinking and lauding him as a fine fellow, after all. One more glass before they left. Then Nixon rose, dressed himself, drank all that was left of the bottle, put his money in his pocket, and came down to the dance, wild with his old-time madness, reckless of faith and pledge, forgetful of home, wife, babies, his whole being absorbed in one great passion—to drink and drink and drink till he could drink no more.

Before Shaw had finished his tale Craig's eyes were streaming with tears, and groans of rage and pity broke alternately from him. Abe remained speechless for a time, not trusting himself; but as he heard Craig groan, "Oh, the beasts! the fiends!" he seemed encouraged to let himself loose, and he began swearing with the coolest and most blood-curdling deliberation. Craig listened with evident approval, apparently finding complete satisfaction in Abe's performance, when suddenly he seemed to waken up, caught Abe by the arm, and said in a horror-stricken voice:

"Stop! stop! God forgive us! We must not swear like this."

Abe stopped at once, and in a surprised and slightly grieved voice said:

"Why, what's the matter with that? Ain't that what you wanted?"

"Yes! yes! God forgive me! I am afraid it was," he answered hurriedly; "but I must not."

"Oh, don't you worry," went on Abe cheerfully. "I'll look after that part; and, anyway, ain't they the blindest blankety blank—" going off again into a roll of curses, till Craig, in an agony of entreaty, succeeded in arresting the flow of profanity possible to no one but a mountain stage driver. Abe paused, looking hurt, and asked if they did not deserve everything he was calling down upon them.

"Yes, yes," urged Craig; "but that is not our business."

"Well, so I reckoned," replied Abe, recognizing the limitations of the cloth. "You ain't used to it, and you can't be expected to do it; but it just makes me feel good—let out o' school like—to properly do 'em up, the blank, blank—" and off he went again. It was only under the pressure of Mr. Craig's prayers and commands that he finally agreed "to hold in, though it was tough."

"What's to be done?" asked Shaw.

"Nothing," answered Craig bitterly.

He was exhausted with his long ride from the Landing and broken with bitter disappointment over the ruin of all that he had labored so long to accomplish.

"Nonsense," said Graeme. "There's a good deal to do."

It was agreed that Craig should remain with Nixon while the others of us should gather up what fragments we could find of the broken league. We had just opened the door, when we met a man striding up at a great pace. It was Geordie Crawford.

"Hae ye seen the lad?" was his salutation.

No one replied. So I told Geordie of my last sight of Billy in the orchestra.

"An' did ye no' gang aifter him?" he asked in indignant surprise, adding with some contempt: "Mon! but ye're a feckless buddie."

"Billy gone too!" said Shaw. "They might have let Billy alone."

Poor Craig stood in a dumb agony. Billy's fall seemed more than he could bear. We went out, leaving him heart-broken amid the ruins of his league.

(Continued next week)

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News Notes

(Continued from page 4)

were present at the Prairie Bible Institute's 34th Annual Missionary Conference recently. Key speakers included Rev. Don Hillis, Orient Crusades; Rev. E. V. Thompson, West Indies Mission; Rev. Arthur Mouw of the Christian and Missionary Alliance; Rev. Dan Smith, China Inland Mission; and Rev. David Johnson, of The Evangelical Alliance Mission.

On Thursday night and Sunday afternoon of the conference the annual faith missionary promise offering for world-wide mission work was received totalling \$101,209.35. The treasurer reported that \$101,822.19 has been received and disbursed to foreign missions work through already established societies during the fiscal year ending April 1, 1956.

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(Continued from page 4)

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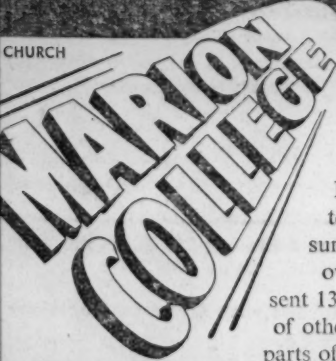
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crucifies the flesh with its affections and lust. He not only puts off all these: "Anger, wrath, malice, railing, shameful speaking out of his mouth"; but he puts on, as the elect of God, "a heart of compassion, kindness, humility, meekness, long-suffering, and above all these, love, which is the bond of perfection."

It is thus that "by his stripes we are healed." Perfectly healed. God having begun the good work in us perfects it until the day of Jesus Christ (Phil. 1:6). The man who receives Christ as his Saviour, and confesses Him as his Lord, need not fear as to whether he shall be "able to hold out." He need not wonder whether he will be tomorrow the same wilful sinner he was today. Let him commit himself unto God, let him take of the means of grace, let him feed on His Word, and wait. It is thus by "His" stripes, we are healed.

*My sins laid open to the rod,
The back which from the law
was free;*

*And the Eternal Son of God
Received the stripes once due
to me.*

*Nor beam was in His eye, nor
mote;*

*Nor laid to Him was any blame:
And yet his cheeks for me were
smote—*

*The cheeks that never blushed
for shame.*

*I pierced those sacred hands and
feet*

*That never touched or walked in
sin;*

*I broke the heart that only beat
The souls of sinful men to win.*

*That sponge of vinegar and gall
Was placed by me upon His
tongue;*

*And when derision mocked his call
I stood that mocking crowd
among.*

*And yet His blood was shed for
me,*

*To be of sin the double cure;
And balm there flows from Cal-
vary's tree.*

*That heals by guilt and makes
me pure.*

III. The Need of the Atonement

"For ye were as sheep going astray."

1. Ye were "going astray." The Greek word in this case (planamai) like so many other words in that wonderful tongue, is full of figurative suggestions.

It gives us not only the picture of a wanderer, but an erratic wanderer. One who is moving about without any fixed destination. He is a wanderer lost in winding courses of labyrinthian ways. The idea of mental aberration is in the word, and with aberration, agitation. One may be mentally deranged without any conscious disturbance of his peace, and some of the most confirmed of the insane are apparently among the most happy of mortals, but it is not so in the case of a soul which, while normal in other respects, is astray from God. "The wicked are like the troubled sea; for it can not rest; . . . There is no peace, saith my God, to the wicked" (Isaiah 57:20, 21, A. R. V.).

And finally, the thought of deception is in this word, i. e., the idea that the sinner has been seduced into his present straying and lost condition, precisely as we read in the story of the fall.

How perfectly true are all these figures to describe the sinner as we know him, as we have known ourselves! Seduced by Satan, he is now, like Cain, "a fugitive and a wanderer in the earth." His mind reprobate, his eyes blind, his soul restless and ill at ease, seeking good first in this direction and then that, and finding it not.

2. Ye were "as sheep" going astray. A sheep goes astray differently from any other animal, it is said. When once it wanders away its tendency is to pursue its wandering, never returning again of its own accord. Should it ever come back, the shepherd must go out after it and bring it back.

The domestic animal, the cat, the dog, even the horse will return to its old home, if given liberty to do so. Yea, "the ox knoweth his owner, and the ass his master's crib," but the sheep does not know and does not seem to consider. Hence the parables of those parables in the 15th chap-

ter of Luke and the 10th chapter of John.

What a type of the lost world have we here! There are those, wise in some other things, who are foolish enough to say that the world does not need a Saviour. Left to itself, it is affirmed, it will return to God of its own accord. Perhaps it has never wandered, but if it has, let it alone and it will come back again. Education will bring it back. Experience will bring it back. In fact, it is going back all the time, these prophets say. The world is growing better and better with every generation or every century, is their unthinking song.

And this in the face of history. Did not God leave the world to itself for 4,000 years to prove it whether it would return or not? Did He not send His prophets to it, rising up early and sending them, and with what result? Did not His merciful judgments fall upon it, and was not His goodness flowing towards it in streams of beneficence without ceasing, and did the world return and repent?

What is the witness of the centuries? What is the story they have to tell from the garden of Eden to the garden of Gethsemane? Did the world return to God at any time between the defeat of the first Adam and the victory of the Second? Had the world by searching found Him out in all these days?

History and Reason Corroborating

Let the first century of the present era answer. When Jesus came what a paradox did the world present! It had reached its highest point of intellectual development, for it was the Augustan age. But it had reached its lowest point of moral degradation for it was the age of Nero, and of Herod, and the age that crucified the only holy man who ever lived. It was going astray, the world. Like a sheep it was going astray.

And is it different now, or will it be different in time to come? "What saith the Scriptures?" Christ teaches that the tares will grow with the wheat till the end of the age (Matt. 13). Paul teaches that in the last days perilous times shall come (II Tim. 3). Peter teaches that "the earth and the works therein shall be burned up" (II Pet. 3). All the New Testament prophets are a unit here.

But the world, in this sense, is only an aggregation of individual souls. If the world is going astray every individual soul out of Christ is going astray. If the world is like a sheep going astray every individual soul out of Christ is like a sheep going astray. If the world is getting farther and farther from God, every individual soul out of Christ is getting farther and farther from God.

God's Word needs no corroboration on this point from either history or reason, and yet the latter corroborates it as well as the former. For example, is it not an essential characteristic of moral evil that it grows by what it feeds upon? And is it not one of its fatalities that it renders impotent the very faculties by which alone it can be eradicated? Even Maurice, in his skeptical fulminations on future punishment, admitted that there were times when the possibilities of resistance in a human will to the loving will of God seemed to him, even in his own case, almost infinite. Had he not been wiser to have left out "almost"?

And Canon Kingsley, writing from the same point of view, affirms: "I believe it possible for me and for other men, to commit acts of sin against light and knowledge which would plunge me into endless abysses of probably increasing sin, and therefore of probably increasing and endless punishment."

"Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good that are accustomed to do evil . . . saith the Lord" (Jer. 13:23, 25).

What a motive to stir men to heed the warning: "Now is the accepted time!" and to obey the exhortation: "Today, if ye will hear his voice, harden not your heart!"

IV. The Result of the Atonement

"But are now returned unto

the Shepherd and Bishop of your souls."

Of course, Peter is speaking to Christians throughout the whole of this text, as indeed the whole of the epistle. He has in mind only such as have believed on Jesus Christ and have been regenerated by His Spirit, when he says, ye "are now returned."

But that word "returned," how much it means! If one has returned to a place, the presumption is that he has been at that place before. And if one has returned to God it would seem that he had been with God before. But whenever, it may be asked, was man at home with God? Whenever was he in fellowship with "the Shepherd and Bishop" of his soul?

The only answer to this is the garden of Eden. Man was at home with God there. He had fellowship with the Shepherd and Bishop of his soul before he fell, and while he was still innocent. But he has had no fellowship since then.

The question therefore arises, whether the reconciliation effected by the atonement puts the believer back into as desirable a relationship with God as our first parents knew, prior to their sin?

The answer is, "Yes, and even a more desirable relationship." The relationship of Eden was based on a contingency. It was, "Do this, and live," or rather, "Fail to do this, and die." And man failed to do it, he failed to obey, and he died. But our new relationship through Christ is based on no contingency. It is believe, and live.

The noblest quality of man is his free-will, by virtue of which he attains a certain independence even from God Himself. But this his greatest glory is at the same time, his greatest peril. The prerogative is priceless, but as Tertullian once said, it can only be obtained at the hazard of an everlasting downfall. Free-will in the person of the first Adam met that fate.

The great Huxley is reported to have said, that if there were some being, or some power, to whom he could turn over his nature, by which of course, he meant his will, to have it regulated like a clock, and kept regulated, he would hand it over immediately and absolutely.

This agnostic did not know that there was such a Being to whom his nature, or his will, might be thus surrendered, to be set right and to be kept right.

That being is the Eternal Son of God, who cries, and need such as Huxley's, is the occasion of His cry: "Come unto me, all ye that labor and are heavy-laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls" (Matt. 11:28, 29).

The man who believes on Jesus Christ in the Gospel sense of that term commits and surrenders himself to Him absolutely, eternally, irreversibly. And Jesus Christ takes him and regulates him. He regenerates him, in other words, and then keeps him regenerated by the renewing of his mind, through the Holy Ghost. And the man finds rest, and he has peace.

If his will were still his own, the risk of loss would be his own. But since his will has been handed over to Jesus Christ, he is persuaded that He is able to keep that which has been committed unto Him against that day (II Tim. 1:12).

But there is something more than bare commitment and preservation here. The one to whom we are returned is "the Shepherd and Bishop of our souls." A shepherd not only keeps his sheep, but tends and feeds it. He causes it to lie down in green pastures and leads it beside still waters. He restores it when wounded. He comforts it in danger. He defends it when attacked. He showers his love upon it. His goodness towards it never fails. All this our reconciled God and Saviour is, and does, to us. All this is involved in our being returned to Him; all this is included in the work of the atonement, and all this has been purchased for us by the merits of His shed blood.

Who would not commit himself unto Him to be saved, and to be kept?

(From the book, SALVATION FROM START TO FINISH, by James M. Gray. Moody Colportage series, 55c.)

The Unavoidable Christ

(Continued from page 9)

from the presence of the Lord amongst the trees of the garden, but God followed them to their hiding place, and they stood ashamed in His presence.

Jonah rose up to flee unto Tarshish from the presence of the Lord, but the ship was never built that could smuggle a man out of God's presence, and Jonah found himself face to face with God.

The psalmist had learned the lesson of my text when he said, "Whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in sheol, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me."

The poet had this thought who wrote these words,

*Within thy circling power I stand,
On every side I find thy hand.
Awake, asleep, at home, abroad,
I am surrounded still with God.*

Sometimes Christ stands in the midst through adversity. Here is a man whose way God has prospered. He has made much money, but he has forgotten God. In love God pulls down everything about his head. I say, in love, for it is better to be poor and go to Heaven, than to be prosperous and go to Hell. Standing amid the ruins of his former prosperity, he sees how fleeting are earthly joys, and he is forced to think of God and eternity. Through adversity Christ has appeared and is standing in the midst.

Sometimes Christ enters through sickness. I knew a commercial traveler some years ago who was shutting Christ out. One day sickness laid him low. As he came to the gates of death, lo, Christ appeared and stood beside him. The man later said to me, "I have forgotten God. If God spares me, I shall serve Him." And God did. I baptized him. He became a faithful teacher in the Sunday School and an officer in the church.

Sometimes Christ enters through the death of a loved one. I knew a young married man in a former pastorate who was a stubborn unbeliever. His entire family were all saved people who prayed for him continually, but he had sternly forbidden them to speak to him about Christ. He had one only child, a sweet little girl of three. And one day God put His hand on that little life and took her to His Heavenly home. Now where our treasure is, there will our heart be also. Because this young father believed his child had gone to Heaven, he began to hope he might see her there again. He opened his heart to God and became an earnest Christian.

I seldom conduct a funeral without thinking of this text. I see men standing in the presence of death who for years have been shutting Christ out. They have banished from their minds the thought of death, of Christ, and of eternity. Then some friend, some loved one dies, and decency compels them to attend the funeral. And oh, how often I have seen unsaved men tremble in the chamber of death listening to a funeral sermon, because standing before them was the unavoidable Christ compelling them to think.

No, my friend, unsaved, you cannot shut Jesus out of your thoughts. The door of your bed-chamber cannot keep Him out. He will stand before you in moments of silence when none else is near. You may stop your ears to the voice of the preacher, but you cannot drown the still small voice of the unavoidable Christ who speaks to your inmost soul. You may dismiss the preacher's invitation, but Jesus will walk with you down the street. He will follow you into your home. He will stand beside your bed. He will visit you in your dreams. On the morning He will travel with you to your business. He will stand beside your bench or desk. He will show you His hands and feet, and He will call on you to decide for or against Him.

Facing Christ every man is forced to make a choice. He may not wish to make it, but the choice is inevitable, inescapable. Pilate,

you remember, tried to escape that choice just as someone reading this has tried to escape it. He delivered Jesus and then washed his hands! He decided against Him but tried to deceive himself and others into thinking he had not done so. And, my friends, one of the greatest delusions abroad today is for a man to think it is possible to be neutral in the presence of Jesus Christ.

I go to a man and I say, "Friend, will you go to Heaven when you die?"

He answers, "No, I hardly think so."

I say, "Will you go to Hell if you die?"

He answers, "No, I don't think so."

He has never wholeheartedly joined himself to Christ and God's people, so he doesn't think he is just fit to go to Heaven. But he has never outwardly opposed God or God's people, so he doesn't think he is bad enough to go to Hell. Oh, my friend, listen, you are bound either for one place or the other. "No man," said Christ, "can serve two masters." He said, "He that is not with me is against me." He said also, "To whom ye yield yourselves servants to obey, his servants ye are."

Every man who reads this message is either serving the world, the flesh, and the Devil, or he is serving the Lord Jesus Christ. Which is it? Neutrality in the presence of Christ is impossible. A man is one thing or the other, and to think differently is a delusion. If you are for Christ, you will accept Him as your Saviour. And if you do not accept Him, you reject Him.

Dr. Mahood has pointed out that every man must do one of three things with Christ. Either compliment Him, crucify Him, or accept Him.

Some compliment Him. Many infidels have complimented Jesus Christ as the best man that ever lived. But you might as well crucify Him as compliment Him. He said, "Why call ye me, Lord, Lord, and do not the things which I say?"

Some crucify Him. That's what the multitude is doing today. Those who neglect Him are crucifying Him.

Others accept Him. Which will you do today? God help you to do now what you will wish you had done when you stand before Him.

And that brings me to another fact. Someone says, "I do not think your text applies to some people who have so long and so often shut Christ out that He has ceased to plead and strive with them. They do not come to church, they will not listen to preachers, they will not hear saved people speak a word to them. God is not in all their thoughts, and seems to have little chance of ever getting into their thoughts. What of them?" And I answer, "When the doors were shut . . . came Jesus and stood in the midst." Every one of them shall find himself face to face with the unavoidable Christ at the judgment throne of God.

Oh, He is the inescapable, inevitable, unavoidable Christ. Men will find that closing their eyes in death does not get them out of God's hands. Unsaved men will not come to church, they will not go near evangelistic meetings, but there is a meeting where every unbeliever will attend, where every infidel will be present. "Every one of us shall give account of himself to God." Every man who has tried to avoid Christ, and Christians, and radio preaching, and church services, will stand alone before the great white throne of God. He will not escape that meeting. He will have to stay until his case is all settled. He will have to listen to God then. He will have to face Christ then. The eyes of the assembled universe will be centered upon him, the light from the throne will be turned full upon him, and when the sentence is pronounced, he will have to hear it.

And then what? Then God will do for such men what they have long wanted—God will leave them alone. They have shut the door of mind and heart against Him.

Very well, God will leave them shut up in their eternal prison house. What that means no tongue can tell. A man may reject Christ here, but he is not cut off from the blessings and mercies of God. Yonder, however, in the eternal world, the sinner unsaved shall be separated, not only from God, but from God's people, from all light and mercy and truth.

Oh what will it be with no Great Physician to heal, no blood to cleanse, no God to hear a penitent sinner's cry—shut out from the Saviour who waited to save and shut in with the Devil whom they served instead?

*What if thine eye refuse to see,
Thine ear of Heaven's free
mercy fail,
And thou a willing captive be,
Thyself thine own dark jail?*

*O doom beyond the saddest guess,
As the long years of God unroll;
To make thy sordid sinfulness
The prison of thy soul.*

*We shape ourselves the joy or fear,
Of which the future life is
made,
And fill our future atmosphere
With sunshine or with shade.*

*The tissue of the life to be,
We weave with colors all our
own.*

*And in the field of destiny
We reap as we have sown.*

O, you unsaved men and women who may read this message, God be merciful to you who will not have mercy on yourselves. Do you not see that life's greatest

folly is to shut Christ out of your heart? Do you not see that the sin you love will eventually destroy you? Do you not know that to serve the Devil now, is to share the Devil's destiny?

Jesus Christ has not yet left you. You know that. You would not be reading this if He had. He is merciful and compassionate and stands ready to save you. Why not receive Him? Why not take Him now? Far better to meet Christ now as your Saviour, than to meet Him hereafter as your judge. God grant that someone through this message will turn to Christ and be saved.

My Decision for the Unavoidable Christ

You have read Brother John Linton's sermon above. If you have not definitely accepted Christ before, will you do it now? Will you repent of your sins, trust Jesus to save you and let us hear from you at once? If you are accepting Christ today, I trust that you will sign the statement below, and then copy the statement and mail it to me, or write me a letter and tell me that you have taken Christ as your Saviour. I will tell Brother Linton and we will rejoice together and will send you a letter of counsel and comfort.

Evangelist John R. Rice, Editor
THE SWORD OF THE LORD
214 West Wesley Street
Wheaton, Illinois

Dear Brother Rice:

I have read Brother Linton's

sermon, "The Unavoidable Christ." I realize I can never get away from Christ. I realize that I am a sinner and that I must trust Christ for forgiveness and salvation or be forever lost. So this very moment I say "Yes" to Jesus Christ. Here and now I turn my heart from my sins and ask Jesus to forgive me and save me, and give me everlasting life. I accept Him as my Saviour just now. I will confess Him before men and now set out to serve Him for the rest of my life.

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